G. Downing

AN

ACCOUNT

OF THE

Greek Church,

AS TO

Its Doctrine and Rites of Worship:

WITH

Several Historicall Remarks interspersed, relating thereunto.

To which is added,

An Account of the State of the *Greek* Church, under *Cyrillus Lucaris* Patriarch of *Constantinople*, with a Relation of his Sufferings and Death.

By *THO. SMITH*, B. D. and Fellow of S. *Mary Magdalen* College *Oxon.*

LONDON,
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TO THE

Right Reverend Father in God,

HENRY

Lord Biſhop of *London*,

Dean of His MAJESTIE's Chappel-Royall,

AND

One of the Lords of His MAJESTIE's moſt Honourable Privy Council.

My Lord,

IF I had no particular obligation to your Lordſhip, the very Argument of the following Obſervations, upon a Preſumption at leaſt, that they are faithfully made and collected, would ſoon have determined my choice, and ſuggeſted to me where I ought

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to addreſs my ſelf in a Dedication. How highly your Lordſhip has merited of the *Greek* Church by taking it into your care, and by opening a Sanctuary for the poor diſtreſſed Biſhops and Prieſts of that Communion to fly unto, is not unknown at *Conſtantinople*: and whatever the ſucceſs of it may be, They cannot be ſo unjuſt, as not to applaud your Lordſhips deſign, as worthy of your great Charity and Piety, to relieve the neceſſities of thoſe, whom either curioſity and love of learning ſhall draw into theſe parts, or *Turkiſh* cruelty and perſecution ſhall drive and force out of their own Country; and at the ſame time to reduce them from thoſe errours and corruptions, which have of late crept in among them, by bringing them into

into a nearer and more familiar acquaintance with the Doctrin, and rites of Worſhip eſtabliſht in the Church of *England*. It cannot be doubted in the leaſt, that the moſt likely way to effect this excellent deſign, was not onely to permit but to encourage the building of a Church in *London* for their Nation; where they might enjoy the free exerciſe of their Worſhip in all things that are decent and inoffenſive, and any way eſſential to their Religion. That this has been done with ſuch Chriſtian generoſity and prudence, they owe, next to His Majeſty unto your Lordſhip: whom they muſt for ever look upon as their great Patron. And if the Governours of their Church have not ſuch a gratefull reſentment of the favour, as it highly challenges and deſerves,

deſerves, or if They, who enjoy the happineſs and benefit, ſhould render themſelves leſs worthy of it, yet your Lordſhip will not loſe your reward with God: and all good men conſider it as the effect of that publick and generous mind, which has been ſo conſpicuous in all parts of your Lordſhips conduct. With what a ſteday courage your Lordſhip has defended the Church of *England*, in this day of Trial, againſt the furious aſſaults of her reſtleſs enemies, the *Papiſts* on the one hand, and the Giddy *Sectaries* on the other, (who both agree in the ſame deſigns of pulling down the Hierarchy, and overturning the Government, in order to her more effectual ruine,) all her true and genuine Sons, who love and pray for her peace and proſperity, cannot

cannot but moſt gratefully acknowledge. And though the ſpirit of fury rages ſtill, and is not to be charmed or allayed by that mildneſs and ſweetneſs of temper, which is ſo natural in your Lordſhip, yet they cannot but inwardly admire you, againſt whom they have onely this to object, that you are a Biſhop. It is for the great honour of our Church, that we can ballance your Lordſhip againſt any of your renowned Predeceſſours, and againſt the moſt celebrated Biſhops of the Church of *Rome*, as *Antonine*, *Borromeo* and *Sales*: and it is the great happineſs of our Church too, that a Perſon of ſuch Illuſtrious Birth and Merit is advanced to ſo high a Station and Dignity in it. It will be the proper work of thoſe, who ſhall write the Hiſtory of our Times,

to tranſmit a full character of your Lordſhips worth to Poſterity, which, when envy and malice are laid aſide, and an impartial judgment is made of Perſons and Things, will always pay a great reſpect and honour to your Name and Memory: and therefore it will better ſuit with my Meanneſs, with my Function, and with my Obligations, to pray to Almighty God to continue ſuch a publick Bleſſing to his Church, and to profeſs my ſelf in the higheſt degree of duty,

My Lord,

Your Lordſhip's moſt Humble

and moſt Obedient Servant,

Tho. Smith.

TO

TO THE
READER.

HAving obliged my ſelf by Promiſe in a Letter, which I wrote from Conſtantinople *in the year* 1669. *to an Honourable Gentleman at* Whitehall, *upon my return into* England *to preſent him with an account of the State and Condition of the* Greek *Church, as to matter of Doctrine and Rites of Worſhip and Diſcipline, (an inbred curioſity, which made me undertake that Voyage at firſt, and afterwards ſufficiently expoſed me to danger in that barbarous Country, where they are ſo jealous of every inquiſitive* Franke, *that appears in any of their inland Towns out of a place of Trade, as if he were a Spy, and came to view the ſeveral places, where they might be attaqued with the greateſt advantage, or rather the duty of my Function inciting me to make uſe of thoſe happy oppor-*

tunities, which I there enjoyed, in order to a full and satisfactory discovery :) to comply with this obligation, and to satisfy the importunity, as it is very well known, of several excellent persons, who were pleased in Discourse and by Letters, to mind me of a Promise also, which I had made in my Latine *Epistles, of publishing at some time or other an account of those Observations, which I had collected upon this Argument, I drew up about five years since a short Scheme of them in* Latine, *and not long after presented it to the Right Reverend Father in God, the present Lord Bishop of* Oxford, *one of the greatest examples of the Age for promoting and encouraging Learning, and whose merits to the University will make up a great part of the future History of it, who did me the honour to print it at the Theater, where so many excellent Books have been by his Lordships direction and care published.*

That I now publish the same in English, *(though with large additions) it is more to doe right to the world, then to my self, who have no private passion to gratify in it : my design in the one and the other being to contribute somewhat to the publick good.*

It cannot be imputed to me as a piece of vanity

UMI

my Reader may not onely be bettered in his judgment but in his life too.

You will here clearly see, with what great difficulties the poor Eastern Christians *struggle, against what mighty opposition they still maintain the profession of* Christianity, *and how the Cross of* Christ *triumphs, notwithstanding the cruel mockings and insultings of the profest Enemies of it : though it must be most sadly confessed, that several corruptions and errours in point of Doctrin and Superstitious Rites and Practices in Worship have crept in among them, to the great disadvantage, scandal, and dishonour of our Holy Religion, which is hereby continually exposed to the censure and contempt of the* Mahometans, *who, dull and stupid as they are, do not pretend to examine the grounds and reasons of the* Christian *Belief, but judge of the whole by such odd phantastick misrepresentations, and fortify their old prejudices every day more and more with fresh matter of dislike.*

The common people among the Greeks *doe as they are directed, without the least examination or demurr, and depend altogether upon their Teachers and Spiritual Guides in matters of Religion : being wholly ignorant of and unacquainted with the*

vanity and oſtentation, that I ſay, that I have taken all imaginable care to repreſent things truly as I found them, and relate nothing but what is confirmed by the Offices uſed in the Service of that Church, and other Eccleſiaſticall Writings, as Confeſſions, and Catechiſms, and the like; or by notoreity of practice and fact, there being a neceſſity to premiſe ſo much to make the following Narrative credible. In the contexture of which, I wholly aimed at truth without ſerving any Party or Hypotheſis, and have dealt impartially in the caſe without the leaſt tincture of Affection or Prejudice. To which purpoſe I have ſtudiouſly endeavoured to couch things in a plain cloſe ſtyle, without enlarging upon them unneceſſarily, being more ambitious in a ſubject of this nature, of the reputation of being accounted an honeſt and careſull, then ſpruce and elegant Writer. I have ſometimes indeed referred to the judgment of Antiquity, but it was wholly in order to the better underſtanding the preſent practice of the Greeks: *and I can ſay moſt conſcientiouſly, that thoſe few reflexions, which I have made, are wholly owing to a juſt zeal and love for the honour of truth, and the advancement of ſtrict and diſcreet Piety, whereby my*

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the Scriptures, few having the leiſure and fewer ability to reade them. It was the pious deſign of that great man Cyrillus Lucaris, *(of whom more at large hereafter,) in cauſing the New Teſtament to be tranſlated into vulgar* Greek *for the uſe and benefit of the meaner ſort, that they might be built up in the moſt Holy Faith, and thence be fully inſtructed in the knowledge and Doctrin of* God *our* Saviour. *But though they had curioſity and learning enough to conſult theſe Sacred Writings, the Copies are very rare and ſcarce to be met with, and no care is taken to furniſh out a new Edition: and it is too too apparent, not without deſign, to keep them more in ſubjection and awe, not to ſay, ignorance. They are bred up in the ſame perſwaſion as formerly, and ſo zealouſly do they retain the outward Services of Religion in all its punctilio's and circumſtances, that even the Biſhops themſelves, who would be content to relax ſomewhat of the ſeverities of their Faſts, dare not attempt to make any alteration in the leaſt, leſt their people, obſtinate to exceſs, ſhould be offended at it, and doubt of the truth of what they would have them ſtill profeſs and believe.*

And indeed, conſidering the preſent ſtate of things, there is little ſign or hope

of a Reformation. For the misery of it is, that though it is manifest to all, who understand Antiquity, how much the present Greeks *have in several points of Doctrin varied from the Belief of their Ancestours, and have corrupted the simplicity and purity of Religion by a mixture of odd opinions and fancies, they pretend notwithstanding, that their Tenents are agreeable to the Fathers, and that they follow the Traditions of the ancient Church. But without looking back much beyond this last Century, whoever will compare the answers of the* Patriarch Jeremias *to the Letters of the Divines of* Wittenberg *in the year* 1576. *with their Confession of Faith published in the year* 1662. *and with the* Bethleemitick *Synod held in the year* 1671. *will find such a vast difference between the modesty of that* Patriarch, *and their bold determinations, as will encline any sober and considering man to believe, that they have of late more then ever been wrought upon by the sly artifices and insinuations and underhand dealing of the subtile Emissaries of* Rome, *who watch continually over the poor* Greeks, *and take advantage of their poverty and distress to bring them to a further compliance, and in time, to a down-right sub-*

ſubjection. I do not doubt, but that time, which is the great revealer of ſecrets, will diſcover the myſtery of the laſt Synod held by the Patriarch of Jeruſalem: *who, when I waited upon him at* Conſtantinople *not long before my departure, knowing me to be a Prieſt of the Church of* England, *and Chaplain to his Excellency, the* Engliſh *Embaſſadour then at the* Port, *entertained me very reſpectfully, and acquainted me, that he had ſeveral Papers againſt the* Romaniſts, *which he would take care to tranſcribe, and put into my hands to be printed in* England: *but he did not, I confeſs, tell me the particular Subject and Argument of them, nor thought fit afterward to ſend them, as he had at firſt deſigned. Reflecting upon this diſcourſe, I was the more amazed at the determinations of this Synod held by his Authority: and perchance it would not be want either of good manners or charity to gueſs by what arguments they were prevailed upon, and how they were influenced.*

This deſign of the Romaniſts, *which has been carrying on for ſo many years, was ſoon diſcovered by* Cyrillus Lucaris *Patriarch of* Conſtantinople, *a man of great parts and of an extraordinary cou-*

rage,

rage, who was reſolved to give a check and put a ſtop to it, as much as in him lay, and by degrees to reform thoſe abuſes and errours, that had prevailed among the Greeks, *and introduce a ſtricter alliance and union of the* Eaſtern *Church with the reformed Churches of* Chriſtendome. *This drew upon him the indignation of* Urban *the Eighth, then Pope, and the Congregation of Cardinals* de propagandâ fide, *as they ſpeak at* Rome, *who knew no good could be done, while he ſate upon the Patriarchall Throne; and therefore finding after ſeveral attempts to bring him over by fair means to relinquiſh his pretenſions, that he was too ſtout and too honeſt to ſubmit to their overtures and propoſals, they made uſe of ſeveral evil arts to dethrone him; and in order thereunto blackened and defamed him with a thouſand calumnies, and purſued him with unwearied diligence and malice, and never deſiſted till they had got him ſtrangled. Out of reſpect to the memory of this good man, who ſuffered ſo much in his life-time by the* Jeſuits, *the great inſtruments made uſe of in his Perſecution, and Tragicall end, and is ſtill moſt unworthily treated by Monſieur* Arnaud, *(from a man of ſuch excellent Learning and Piety ſo much diſ-*

disingenuity could scarce be expected) in the height of his zeal for the Roman *Doctrin of Transubstantiation, and by the* Latinizing Greeks, *who contrary to all laws of humanity, return him hatred for his good will, and tear his reputation in pieces by most reproachfull language and slanderous imputations, to gratify, at this distance of time, not so much their Passion, as a little base paltry worldly interest, as I have just reason to suspect and believe, I have added a short account of the state of the* Greek *Church under his Government: which I have drawn out of authentick Papers and Memorials.*

After all these triumphs gained over the poor Greeks, *who now declare so fiercely for a* Μετάνωσις, *let it be remembred however, that, (besides their ignorance of the true state of the Controversy, the consequences of which they never thoroughly studied nor yet understand, as appears by their silence and stupid amazement, when they are urged with them) they do not expose it publickly to be adored, that they have no* fête di Dieu, *or* Corpus Christi *Festival, which to me was the most mortifying sight in the world, (for who would not be confounded to see the most Holy Institution of our B.* Saviour *turned into a pompous*

pompous piece of Pageantry ?) and laſtly, that they do not as yet ſing in their Churches any thing like that, which the Romaniſts *teach their people to ſing in the ſolemn Proceſſion of that day:* Non eſt panis ſed eſt Deus homo, & ſalvator meus: *not to mention the other differences at preſent in the matter of the Sacrament between the* Greek *and* Roman *Church, as communion in both kinds, communicating Infants, and the like; which I chuſe rather to leave to the Readers judgment and obſervation upon his peruſal of the following Diſcourſe.*

Notwithſtanding theſe errours and defects, we preſerve a great charity for this diſtreſſed part of the Catholick Church, and wiſh and pray heartily for their deliverance from Turkiſh *ſlavery; and that in the mean while they may ſee from what purity of Doctrin and Worſhip they are faln, and may be reſtored to their ancient integrity and ſplendour. This* Chriſtian *compaſſion obliges us to doe. We leave it to the* Jeſuits *and the other fierce* Religionaries *of the Church of* Rome *to aſcribe the ruine of the* Empire *to their Hereſy, as they term it, about the Proceſſion, to their Schiſm and defection from S.* Peter's *See. Next to the juſtice and all-wiſe*

Provi-

Providence of God in the diſpoſal of Empires, and putting periods to Governments, we can aſſign other more probable cauſes of their oppreſſion, and among them chiefly, the want of timely aſſiſtence from Italy, *though two or three of the Emperours had been there in perſon to beg it. But this is properly the work of a Civil Hiſtorian, and is beſides the intent of this Preface; which I ſhall ſoon put an end to after I have added this one thing; That I cannot reflect without horrour upon what I have read in* Cardinall Pole's *third* (a) *Book* pro defenſione Eccleſiaſticæ Unionis, *where he ſays, that if* Charles *the Fifth had been at that time unde ſail with his Fleet, and ſteering his courſe toward* Conſtantinople, *he would never be at reſt, how great ſoever the difficulties of the Journey were, till he had found him out, and then being brought into his*

(a) *pag.* 78. *Fol.* of the *German* Edition *an.* 1555. though no place be mentioned in the title page. *Si* Cæſarem *audirem cum omni ſuâ claſſe in altum jam provectum, curſum ad ipſam* Turcarum *Regiam* Conſtantinopolim *direxiſſe, etſi omnia mihi pericula proponerentur, nunquam quieſcerem, donec eum invenirem, ac ſi jam* Helleſponti *fauces tenentem conſpicerem, ut primum conveniendi facultas daretur, in hæc verba prorumperem:* Cæſar *quid paras, quid cogitas, &c.*

preſence

preſence he would importune him to leave off that deſign, and employ his Armies againſt the Germans *and againſt King* Henry *the Eighth (his natural Liege Lord and Sovereign) as being a far more glorious work. And all this out of a pretended love to his Country, and charity for the Church infuſed into him, as he ſpeaks, by the* Son of God. *And the more to encourage the Emperour, in this eloquent harangue (a) he tells him, that ſeveral Legions lay hid in* England, *that had not bowed their knees to* Baal, *that the* Engliſh *for leſſer crimes then Hereſy and Injuſtice to Catholicks had depoſed their Kings, as for miſpending the publick Treaſure, that they ſtill retain'd the ſame inclination, and that nothing was wanting to execute their deſign, but his Imperial Preſence. (b) Soon after he addreſſes to King* Henry *himſelf, and tells him in downright terms, that if the King of* France *would ſuppreſs his deſigns againſt the Church (that is, the Church of* Rome) *it would be no leſs glorious to him, then if* Cæſar *had recovered* Conſtantinople *out of the hands of the* Turks. *At what a*

(a) pag. 79.
(b) pag. 80.

high

high pitch of indiſcretion and fury do men arrive by their intemperate heat and bigotry! They forget themſelves not onely to be Subjects but even Chriſtians, *at the ſame time they would appear extraordinary zealous* Catholicks; *and care not how far the great* Turk *prevails, provided that a pretended Hereſy, which conſiſted onely in a recovery of the eſſential Rights of the Crown from the uſurpations of the Papal See (which was the onely caſe at that time here in* England) *had been extirpated, and the* Germans *reduced to the ſame ſubjection to* Rome *they were in before the appearing of* Luther: *which had been the readieſt amd moſt effectual way to have made* Solyman *Maſter of* Vienna, *which was one of his earneſt wiſhes, if the Emperour and his Council had not been perſons of greater Policy and more Moderation, and had not foreſeen the fatall conſequences of ſuch* Catholick *advice.*

Certainly it is a more innocent and Chriſtian *wiſh, that there were a happy end put to the differences now on foot, which diſturb the quiet and peace of* Chriſtendom, *that ſo ſome of the powerfull Princes of it may turn their Forces* Eaſtward *upon the great enemy of their* Faith *and* Saviour, *and reſtore the poor oppreſſed* Chri-

Christians *there to their ease and liberty. This indeed is too great a good to be hoped for at present, and as things now stand, not to be effected without a miracle. And may this miracle be wrought in our days.* O Christ hear us. *Amen.*

T. S.

Magdalen College *Oxon.*
Febr. 23. 16$\frac{79}{80}$.

The Reader is desired to mend the following Errata, *most of which have hapned by reason of the hasty transcribing the Authour's Copy for the Press.*

PAge 25. lin. 4. for *call* reade *style*. p. 26. l. 5. *Panteelemon.* So p. 128. l. 10. p. 38. l. 3. *and Patriarchs*, adde, *in the matter of images.* p. 41. l. 26. blot out, *being.* p. 55. l. 21. *Tophana.* p. 82. l. 5. for *recovers*, reade *renews.* p. 83. l. 10. *He will.* l. 24. *expose.* p. 88. l. 8. *Tzia.* p. 97. l. 21. *Sheichler.* p. 127. l. 2. reade *life and salvation.* p. 136. l. 13. *fanned them.* p. 150. l. 27. for *pag.* 145. reade *A.* 1645. p. 179. l. 24. *penance.* p. 211. l. 17. *little less.* p. 241. l. 5. *Pegas.* p. 242. l. 8. *Pope.* p. 250. l. 4. for *being*, reade *had been.* p. 260. l. 26. *the titular*—— p. 279. l. 5. *but I.* p. 288. l. 17. for *upon the Persians*, reade *against*—— p. 202. l. 2. for *faith*, reade *religion.* p. 294. l. 15. *à Græco.*

Page 22. lin. 26. p. 26. l. 29. ϐιοὶ. p. 23. l. 27. Θεοφάνεια. p. 27. l. 28. Ωρολογ. p. 28. θησαυρὸς, *bis.* p. 34. l. 27. Πεντηκοστῆς. p. 129. l. 1. Ἀστερίσκος. p. 139. l. 25. νῆ ἐν. p. 146. l. 27. διανατελησὼς. p. 127. l. 26. lege ὑπὲρ τῆς τοῦ κοσμοῦ ζωῆς καὶ σωτηρίας. p. 184. l. 30. dictus, Βουλκολάκας. p. 280. l. 14. ὑποβολ. κεφαλαίοις.

In Appendice occurrit plusquam semel Psalterium S. Notkeri *pro Antiphonario seu libro Hymnorum.*

An

An Account of the Greek *Church, as to its Doctrine and Rites of Worſhip; with ſeveral Hiſtorical Remarques interſperſed relating thereunto.*

THE *Eaſtern* Church antiently and ſtrictly ſo called, was onely that which, being in the moſt *Eaſterly* part of the *Roman* Empire, was under the Juriſdiction of the Patriarch of *Antioch*, and was uſually ſtyled the *Dioceſe* of the *Eaſt*, containing *Syria*, *Cilicia*, *Paleſtine*, and part of *Meſopotamia* and *Arabia*. But afterwards, upon the Diviſion of the Empire, and the Removal of the Imperial Seat from *Rome* to *Conſtantinople*, the Churches which held Communion with the Patriarch of *Conſtantinople*, and acknowledged *that* the chief See, and looked upon him as their Head, and were ſubject to the *Greek* Emperours, had all of them the Title of *Eaſtern*, by way of diſtinction and oppoſition to thoſe of the *Latine* or *Weſt*. In which comprehenſive ſenſe I uſe the word.

The Eaſtern *Church what, and why ſo called.*

Governed by four Patriarchs.

Theſe Churches are governed by four Patriarchs; each of which has full power in his Patriarchate of calling his Metropolitans and Biſhops together, of receiving Appeals, of conferring holy Orders, of determining Controverſies, and of Excommunicating grievous and notorious Offenders: a Primacy of Order being onely allowed to the Patriarch of *Conſtantinople*, upon the account of his being (*a*) Biſhop of the Imperial City, and by Eccleſiaſtical right becoming and made next in dignity to the Biſhop of *old Rome.*

Their Juriſdictions, Limits, and Titles.

The four Patriarchs are of *Conſtantinople*, *Alexandria*, *Antioch*, and *Jeruſalem:* who, according to (*b*) *Socrates Scholaſticus*, had the Limits and Boundaries of their ſeveral Diſtricts and Juriſdictions ſet them by the Fathers of the firſt general Council held at *Conſtantinople.* But 'tis certain, from other Authorities, that they had not then the Power of the Patriarchs of the following Ages. Nor was the word in common uſe (it being introduced to diminiſh and

(a) 3. *Canon Concilii Conſtantinopolitani, & 28. canon Concilii Chalcedonenſis.*

(b) *Hiſtor. Eccleſiaſtic. lib. 5. cap. 8.*

over-

overtop the Title of *Exarchus*) till the times of the Council of *Chalcedon*, which (*a*) advanced *Jeruſalem* to the ſuper-eminent dignity of a Patriarchal See, and aſſigned the *Aſian*, the *Thracian* and the *Pontic Dioceſes* to the Patriarch of *Conſtantinople*. It cannot be ſuppoſed otherwiſe but that theſe Boundaries and Limits have in the ſeveral ſucceſſions of Ages from that time to this been ſubject to great alterations and changes.

Patriarch of Conſtantinople.

The Patriarch of *Conſtantinople*, as he is the chiefeſt in Dignity, ſo he has a larger Juriſdiction than any of the other three. It takes in all the *leſſer Aſia*, except two of the moſt *Eaſterly* Provinces, which border upon *Syria*, *Thrace*, *Macedonia*, and all the other Provinces of *Greece*, and the *Iſlands* that are ſcatter'd up and down in the *Archipelago*, *Dalmatia*, *Albania*, *Walachia*, and *Moldavia*. His uſual Title, when he ſubſcribes any Letter or Miſſive, is, (*b*) *by the mercy of God Archbiſhop of* new Rome, Conſtantinople, *and Oecumenical Patriarch*. But of this I ſhall have occaſion

(a) *Vid. actionem* 16. *Concil. Chalcedon. &* 28. *canon. ejuſdem Concil.*

(b) Ἐλέῳ Θεοῦ Ἀρχιεπίσκοπος Κωνσταντινουπόλεως τῆς νέας Ῥώμης, καὶ οἰκουμενικὸς Πατριάρχης.

to ſpeak more diſtinctly in another place.

Alexandria. The Patriarch of *Alexandria* exerciſes his power over the Chriſtians throughout *Ægypt*, *Libya*, and part of *Arabia*. The Title which he ſtill retains, is this, (*a*) *by the mercy of* God *Pope and Patriarch of the great City of* Alexandria, *and* (*b*) *Oecumenical Judge*. Sometimes he ſtyles himſelf Oecumenical Patriarch; it having been the (*c*) chief See before the times of *Conſtantine*, and founded by *S. Mark*. Hence *Alexandria* is called frequently the *Throne*, the *Seat*, the *Chair* of that *Apoſtle*. Sometimes the Title runs in larger terms, (*d*) *Patriarch of* Alexandria and all

(a) Ἐλέῳ Θεοῦ Πάπας καὶ Πατριάρχης τῆς μεγάλης πόλεως Ἀλεξανδρείας, καὶ κριτὴς τῆς οἰκουμένης.

(b) *This Title of* Oecumenical Judge, Nicephorus Calliſtus *Hiſt. Eccleſ. lib.* 14. *c.* 34. *ſays, has belonged to the Biſhops of this See from the time of* Cyrillus, *who preſided in the Council of* Epheſus, *Pope* Cœleſtine *writing to him to ſupply his place there. Which does not in the leaſt ſuppoſe a Supremacy in the See of* Rome, *but onely a Precedence or a Primacy of Order.*

(c) *V. Epiſt. Cyrilli Lucaris, tunc temporis Patriarchæ Alexandrini, ad Johannem Vytenbogaert. in Epiſtol. Eccleſiaſtic. pag.* 407.

(d) Πατριάρχης Ἀλεξανδρείας, καὶ πάσης Αἰγύπτου, Πενταπόλεως, Λιβύης, καὶ Αἰθιοπίας. *Vide* ἔκθεσιν *ad finem Codini de officiis & officialibus Curiæ & Eccleſiæ* C. P. *Pariſiis* 1648. *pag.* 411. *&* 419.

Ægypt,

Ægypt, Pentapolis, Libya *and* Æthiopia: the *Abyſſines* uſing from the time of their firſt Converſion, till of late years, to ſend their chief Biſhop or Metropolitan to be Conſecrated and Confirmed by him. This Patriarch, for his own better eaſe and accommodation, and for the greater benefit of the *Chriſtians* of his Communion, makes his uſual reſidence at *Grand Cairo*, where they are very numerous, and where, in caſe of any grievous oppreſſion, they may have recourſe to the *Baſſa*, who keeps his Court in that City.

The Patriarch of *Antioch* govèrns the Churches of *Syria*, *Meſopotamia*, and of the two Provinces of *Iſauria* and *Cilicia*, which are in the *leſſer Aſia*. He writes himſelf thus, (a) *by the mercy of God Patriarch of the great City of* Antioch, *called* Theopolis, *and of all the Eaſt:* alluding to the ancient and reſtrain'd ſenſe of the *Eaſtern Dioceſe*. His uſual reſidence is at *Damaſcus*. *Antioch.*

The Patriarch of *Jeruſalem* has *Paleſtine* and part of *Arabia* within his Diſtrict. His Title is, (b) *by the mercy of* *Jeruſalem.*

(a) Ἐλέῳ Θεῷ Παλειάρχης τῆς μεγάλης Θεουπόλεως Ἀντιοχείας, καὶ πάσης Ἀνατολῆς.

(b) Ἐλέῳ Θεῷ Παλειάρχης τῆς ἁγίας πόλεως Ἱερουσαλὴμ καὶ πάσης Παλαιστίνης.

God Patriarch of the Holy City of Jeruſalem, *and of all* Paleſtine: and ſometimes he is ſaluted by the name and (*a*) Title of *Patriarch of* Jeruſalem, *the Holy Mount of* Sion, Syria, Arabia, *beyond* Jordan, Cana *of* Galilee, *and of all* Paleſtine.

Prayers made for them.

For theſe Four Patriarchs they pray in their Publick Liturgies, without any mention of the Biſhop of *Rome*. Which omiſſion being look'd upon as an argument of diſreſpect and ill will, among other heads and articles of Agreement and Union between the Churches of *old* and *new Rome*, it was required by *Alexander* the *Fourth*, the then Pope, of the Emperour *Michael Palæologus*, that in their Publick Offices and Hymns the Pope ſhould be named at the ſame time with the Four Patriarchs, as (*b*) *Nicephorus Gregoras* relates. And ſince this, upon a diſuſe, the ſame was agreed

(a) *V.* ἔκθεσιν *ad finem Codini pag.* 419.

(b) τοῦ ἐν ταῖς ἱεραῖς ὑμνῳδίαις τὴν Πάπαν εἰς τὸ διπτυχα μνημονεύεσθαι ὁμοῦ τοῖς ἑτέροις τετράσι Πατριάρχαις. *Hiſtor.* Ρωμαικ. *lib.* 5. *cap.* 1. *pag.* 89. *Colon. Allobrogum* 1615. *V. Phranſen. in hiſtor. lib.* 1. *cap.* 6. This is called by Cardinal *Beſſarion* τὸ μνημόσυνον τοῦ Πάπα, in the letter he wrote, to the Governour of the Sons of Prince *Thomas Palæologus*, in the vulgar Greek, publiſhed by *Meurſius*.

to

to at *Florence*; at leaſt the Inſtrument of *Union* in the cloſe, where the Five Patriarchs are reckon'd up in their Order, may ſeem to ſuppoſe it. But the Proceedings of that Council, and the *Union* which followed, being generally diſliked upon the return of the *Greeks* to *Conſtantinople*, they have not ſince pray'd for him publickly by name, but adhere to the old number and form.

Patriarchs of other Sects.

The other Sects of Religion have their diſtinct Patriarchs; as the *Armenians*, *Maronites*, *Jacobites*, &c. And there is uſually a Titular Patriarch of *Conſtantinople*, the Pope pretending a power of conſtituting ſuch a one, not onely upon the account of his uſurped Oecumenical Paſtorſhip; but becauſe the *Latines* were once in poſſeſſion of that City, which they held between fifty and ſixty years; that is, from the year 1203. to 1260, at which time it was recovered out of their hands by *Michael Palæologus*. And for the moſt part there reſides at *Conſtantinople* a Biſhop ſent from *Rome*, who has the power of a *Legate*. In my time a *Franciſcan Fryer* reſided there for this purpoſe with the title of the Biſhop of *Calurmina*, a City in *India*, upon the

Coasts of *Coromandel*, where *S. Thomas* was martyred.

Extent of the Greek *Church.*

The *Greek* Church, consider'd in it self and with reference to the vast extent of those Countries, where the doctrine and rites of it are profest and maintain'd, is a very considerable part of the *Catholick* Church. All the Christians of the vast dominions of the Emperour of *Moscovy*, the *Cossacks*, the Inhabitants of *Podolia*, and of the black *Russia*, who are Subjects of *Poland*, the people of *Æthiopia* in the inner part of *Africk*, lying South of *Ægypt*, of *Circassia*, of *Georgia*, formerly *Iberia*, and of *Mengrelia*, the *Colchis* of the Ancients, and of the Islands of the *Mediterranean* under the *Venetians*, being of its Communion. In all which places it may be justly said to flourish, being the establisht Religion, and where the *Christians* are either absolute Lords and Masters, or else onely make some acknowledgment to the *Grand Signior* or *Sophy* of *Persia* for their peace and quiet, as do those *Asiatick* Princes, who live beyond the *Euxine* Sea, and whose Country reaches towards Mount *Caucasus*, and so are as it were miserably harassed and ground between the two mighty Em-

pires

pires of the *East*. But I am to consider the *Greek* Church, chiefly as it is contain'd in the dominions of the *Turks*, where it is most sadly afflicted. For though the *Greeks* have the free use and exercise of the *Christian* Religion, and are allowed their Churches for the publick Worship of *Christ*, and in *Moldavia* and *Walachia* especially which the *Turks* leave wholly to be inhabited by them under the Government of the respective Princes, (who indeed are in effect but their Tax-gatherers, and who swear Allegeance to the *Port*, and whom they prefer and degrade as their interest or covetousness incline them,) yet in all other respects they are no other than as Slaves.

Oppression of the Greeks.

'Tis meerly out of interest and a sense they have of the benefit of their service, and not any regard to the last Testament of *Mahomet*, which commands all his followers to shew kindness to the *Christians* (for to That they are strangers, it being most probably the invention of some good meaning persons of our *Religion*, who hoped by this pious kind of fraud to take off the Conquerours from that fury and barbarity wherewith their own rough temper and the

the Chapter of the *Sword* in the *Alcoran* might inſpire them) that they admit the *Greeks* to the favour of enjoying their lives and their Religion together. Which they dearly pay for, being ſubject to innumerable arbitrary taxes upon all occaſions, beſides their head mony, which is ſeverely exacted every year, even of boys, if above 14 years of age: (not to mention either the extortions of the *Cadies*, who ſuck their very bloud upon every ſlight miſcarriage, when they fall into their clutches, and oftentimes upon unjuſt and frivolous avanias or pretenſions, when they are wholly innocent, or the inſolencies of the Souldiers, who enter their houſes, in the Country eſpecially, and rob and ſpoil and tyrannize over the poor people, theſe injuſtices, though too much connived at, being beſides the intent of the Government.) They are forced ſometimes into the wars to doe all the drudgery of the Camp, or to ſerve as Pioneers in working their Mines, or to look to their Carriages, and the like: expoſed daily to horrid indignities and injuries, againſt which they have no remedy, every raſcally *Turk* making uſe of his Privilege to triumph over them, often-

oftentimes out of zeal to his falſe Religion, but oftener out of wantonneſs and a proud inſolent humour.

This wretched ſtate and condition of life, though it cannot but ſtrike a horrour into the minds of all, who enjoy the happineſs of freedom and a mild government, might be digeſted well enough and born with ſome kind of patience, if they ſuffer'd onely in their bodies or in their purſes; if they were not upbraided with their being *Chriſtians*, if they could be free from either their menaces or invitations of renouncing their Faith and their *Saviour*: if their Children were not ravaged and torn from their arms, and bred up in the falſe and bruitiſh Religion of *Mahomet*, to be afterwards their plagues and tormentors. *How heightned and aggravated.*

For to ſupply their Seminaries, formerly as often as the neceſſity of affairs required, though of late years they have forborn to practiſe it, they ſend forth Officers into the ſeveral Provinces of *Europe* (they yielding generally the moſt hardy and beſt Souldiers) who coming to any Town command the poor *Chriſtians* to bring their male-children from ſeven or eight years old and upwards *Collection of Chriſtian children.*

wards before them. If any ſhould dare to conceal them at home, or ſend them away into the woods or upon the mountains, they are puniſhed. But of theſe they chuſe the beſt complexion'd and ſtrongeſt and the moſt likely to anſwer the ends of their Collection. Some of their Parents indeed out of natural pity and out of a true ſenſe of Religion, that they may not be thus robbed of their children, who hereby ly under a neceſſity of renouncing their *Chriſtianity*, compound for them at the rate of fifty or a hundred Dollars, as they are able, or as they can work upon the covetouſneſs of the *Turks* more or leſs. Though others to the great ſhame and diſhonour of their Religion, *Chriſtians* onely in name, part with them freely and readily enough, not onely becauſe they are rid of the trouble and charge of them, but in hopes they may, when they are grown up, get ſome conſiderable command in the government. After ſome trial ſome of the moſt hardy are taught the uſe of arms in order to their being *Janizaries*; others, that are of a ſofter but more docile temper are bred up in the ſtudies of the *Perſian* language and fitted for civil affairs, and advanced to ſome

ſome place and office about the Emperour's Perſon: the more ſtupid are ſent into the *Seraglio* to be Cooks, Bakers, Gardiners, Confectioners, and ſuch like inferiour ſervants; or elſe are cut, that they may be the better qualified to attend at the women's apartments.

A Union of Chriſtian Princes deſired in order to the freeing the Greeks *from the ſlavery of the* Turks.

What a Glorious deſign would it be, and how much for the honour of our Religion, if the *Chriſtian* Princes would unite and enter upon a *Holy War*, and redeem the *Oriental Chriſtians* from the burthen of this intolerable tyranny and ſlavery! But alas! there is little hope of ſuch an Union in this great declenſion of *Chriſtianity*, when the life and ſpirit of it ſeem to be loſt and ſwallowed up in thoſe horrid feuds and factions, that diſturb the peace of *Chriſtendom*, and expoſe it to the aſſaults of the common enemy, whenever he ſhall be at leiſure to attaque it, and when intereſt ſeems wholly to govern and influence all Publick Councils.

A Holy War.

However the Biſhops of *Rome*, who then exerciſed an entire and abſolute dominion over the conſciences of all of their Communion, might have private deſigns of their own in Publiſhing their *Cruſades* and putting the ſeveral Princes of

of the *Weſt* upon the recovering the *Holy Sepulchre* out of the hands of the *Sarazens*: yet this ought not to diminiſh from the glory of their piety and generous Courage, who undertook thoſe long, painfull, and hazardous Voyages. This we may miſcall eaſineſs of temper, and miſguided and ill-managed zeal: but in the meantime do not the *Infidels* inlarge their conqueſts and gain ground continually, and advance their *half Moons*, where the Croſs before was placed? Where have we recover'd for ſeveral ſcores of years ſo much as a village or ſlight fortification from them, except perchance one or two in *Dalmatia*?

The Greeks *quite diſpirited, their temper low and mean.*

The poor *Chriſtians* in thoſe parts of the World are in a deſperate and remedileſs condition, as to any help and aſſiſtance they may receive from us, who have not that compaſſion for them, which their condition deſerves. And indeed all they have to doe to make their condition tolerable is to flatter their Imperious Patrons, and ſcrape a little mony together, to buy their favour and good will. For long ſlavery, continued for ſeveral years, has broken their ſpirits, and quite alter'd their tem-

pers,

pers, and taken them off from the natural courage and vigour and love of liberty, wherewith their Anceſtors were inſpired. They are content (not to ſay well pleas'd) with their ſlaviſh condition of life, they dare not entertain any generous thoughts of revenge, they are afraid to venture, though there were probable hopes of gaining their liberty by it: They are ſo overaw'd and ſtupified and loſt to all ſenſe of honour, that they have abandon'd all thoughts and hope of a change, which uſes to be the poor and miſerable comfort and ſupport of the diſtreſſed.

Renegados.

'Tis ſad to conſider the great number of wretched people, who turn *Turks:* ſome out of meer deſperation: being not able to ſupport the burthen of ſlavery, and to avoid the revilings and inſultings of the *Infidels:* ſome out of a wanton light humour, to put themſelves into a condition of domineering and inſulting over others, or of wearing a pair of yellow ſhoes; which is the peculiar finery and gallantry of the *Muſulmans*; the *Chriſtians* and *Jews* wearing either red or black (though the *Greeks*, belonging to the *Chriſtian* Ambaſſadours, relying upon their protection,

tion, preſume to doe otherwiſe; a miſcarriage which has ſometimes been complain'd of by the *Turks* and ſeverely puniſh'd with drubbing) ſome to avoid the penalties and inflictions due to their heinous crimes, and to enjoy the brutiſh liberties, that *Mahomet* conſecrated by his own example, and recommended to his followers. Theſe are the great and tempting arguments and motives of their Apoſtaſy, meer conſiderations of eaſe, pleaſure, and proſperity, or elſe of vanity and guilt: for it cannot be preſumed, that any through conviction of mind ſhould be wrought upon to embrace the dotages and impoſtures of *Turciſme.*

The Turkiſh *Empire how ſupplied by them.*

By theſe Acceſſions the *Turkiſh* Empire and Religion are chiefly ſupported, the *Renegado Chriſtians* being to be met with every where; the *natural Turks*, not having ſuch numerous iſſues, as in the Ages paſt (whether this happens by their laying reſtraints upon themſelves as to the number of women to avoid expence and charge, or by ſome other natural or ſupernatural cauſe I know not) would ſenſibly diminiſh, but for theſe ſupplies and that of *Chriſtian* ſlaves; moſt of which change their Religion, who

who are yearly brought into their Country by the *Tartars*, or taken as prize by themſelves in the time of War.

The cauſes of the decay of Chriſtianity *in the* Levant.

And indeed conſidering the great confuſion in which the *Lay-Chriſtians* are, eſpecially the poorer ſort, how deſtitute of all helps of Learning, there being no publick Schools among them, how ignorant of the grounds of Religion, to what grievous temptations their Poverty and Perſecution do continually expoſe them, how unacquainted with the *Holy Scripture*, how little inſtructed in the doctrine of *Chriſtianity*, not one in twenty being able to reade, and Sermons being very rarely preach'd, and oftentimes in the learned *Greek*, and thoſe onely in the *Patriarchal* Church at *Conſtantinople*, or where the Metropolitans or Biſhops make their reſidence, and at particular times, as at *Chriſtmas* or *Lent*, &c. the povidence of *God* is to be admired, that there is yet any *Chriſtianity* left in the *Eaſt*, and that the number of *Apoſtates* is not greater, and that *Mahometaniſm* has not yet prevailed in theſe Countries as abſolutely as it has done all along the coaſts of *Africk*, and up the Main land, from the *Syrtes* beyond *Tripoli* Eaſtward, to the further-

moſt points of *Barbary* Weſt, where a *Chriſtian* is not to be found, unleſs in the *Engliſh* or *Spaniſh* Garriſons, or Slaves ſeiz'd upon by the *Pirats*, the very refuſe and dregs of all mankind, and carried into their Ports to the great ſcandal and ſhame of *Chriſtendom*, which ſuffers thoſe *Canaglia* not onely to live, but to live in triumph.

The preſervation of the Chriſtian Religion there owing to the ſtrict and religious obſervation of the Feſtivals and Faſts of the Church.

Next to the miraculous and gracious providence of *God*, I aſcribe the preſervation of *Chriſtianity* among them to the ſtrict and religious obſervation of the *Feſtivals* and *Faſts* of the Church; this being the happy and bleſſed effects of thoſe antient and pious Inſtitutions, the total neglect of which would ſoon introduce ignorance and a ſenſible decay of Piety and Religion in other Countries beſides thoſe of the *Levant*. This certainly is the chiefeſt preſervative of Religion in thoſe *Eaſtern* Countries againſt the poiſon of the *Mahometan* ſuperſtition. For Children and thoſe of the moſt ordinary capacities know the meaning of theſe holy Solemnities, at which times they flock to Church in great companies, and thereby retain the memory of our *Bleſſed Saviour*'s Birth, dying upon the Croſs, Reſurrection,

tion, and Aſcenſion, and keep up the conſtant profeſſion of their acknowledgment of the neceſſary and fundamental points of Faith, as of the doctrine of the *Bleſſed Trinity*, and the like. And while they celebrate the ſufferings and martyrdoms of the *Apoſtles* of our Lord and Saviour *Jeſus Chriſt*, and other great Saints, who laid down their lives moſt joyfully for his name, and underwent with unwearied and invincible patience all the Torments and Cruelties of their *Heathen* Perſecutors, they take courage from ſuch glorious examples, and are the better enabled to endure with leſs trouble and regret the miſeries and hardſhips they daily ſtruggle with.

Feſtivals. *The chief, fixt, and unmoveable Feſtivals are placed in this order in their Menology or Calendar.*

SEPTEMBER.

They begin their year the firſt day of this month.

VIII. The Nativity of the Bleſſed Virgin *Mary*, Mother of *God.*

XIV. (*a*) The Exaltation of the *Holy Croſs.*

(*a*) XIV. The *Greeks* date this Feſtival from the times of *Conſtantine* and *Helena*, and ſo ſeem to confound it with the invention and firſt diſcovery of it at *Jeruſalem* by a miracle, and derive the reaſon of its name from the Patriarch *Macarius*; in placing and ſetting it on high above the *Ambo* or *Pulpit* *, ὑψωσιν τὸν ἐ πάνω εἰς τὸν ἄμβωνα, that it might the better be ſeen and adored by the people: But the *Latines* celebrate the Feſtival in memory of the *Holy Croſs*, brought back out of *Perſia* to *Jeruſalem* by *Heraclius*, *A.C.* 628. after the victory he had gained over *Coſroes*, which is the account given in the *Roman Martyrology*, but 'tis certain it was in uſe long before, and might receive ſome additional honour from the triumphs and ſucceſſes of that Emperour.

* Βιβ. ἁγίων. *pag.* 13.

XXVI. (*b*) The migration or death of S. *John* the Evangeliſt.

(*b*) Μετάστασις *Migratio. Ita enim planius reddenda erat iſta vox, de Eccleſiæ Græcæ hod. ſtatu*, p. 16. *licet idem*

idem innuebam per translationem, nempe ex hâc vitâ in alteram. In the *Latine* Edition I rendred this word by two *Latine* words, *translatio seu obitus:* alluding by the first to the opinion and fancy of several of the Brethren in the *Apostle*'s time, (who from a mis-apprehension of our B. *Saviour*'s words, concerning this beloved Disciple, to S. *Peter* in the 20. Chap. of S. *John* v. 22. *If I will that he tarry till I come, what is that to thee?* concluded, that he was not to die, διὰ τοῦτο καί τινες προφαζισόμενοι ἀπὸ τοῦτον τὸν λόγον λέγουσιν, ὅτι ὁ Ἰωάννης ὡς τὴν σήμερον δὲν ἐδοκίμασε θάνατον ἀμὴ ἐμετατέθη. Βιοὶ ἁγίων *vulg. Græcâ Venet.* 1621. *fl.* 24. *b.* (which mistake he corrects himself *v.* 23.) and in the Ages following, as we learn from *Tertullian* in his book *de Anima*, and several others. Others fancied, that when they opened his grave they found no body or relique of it, *p.* 24. *a. b.* But that he died at *Ephesus* really and truely, and was buried there, *Polycrates* Bishop of that City discourses in a Letter to *Victor* Bishop of *Rome*, which is preserved by *Eusebius* in his Church-history, *lib.* 3. *c.* 31. not to mention other Authours, who have confuted this errour about the translation of S. *John*, who onely of all the Apostles survived the last destruction of the City and Temple of *Jerusalem*, when *Christ* came to take Vengeance upon his Murtherers, and lived to the times of *Trajan*, sixty eight years after the Crucifixion of our *Saviour*, according to S. *Hierom de Scriptor. Eccles. in Joanne.*

OCTOBER.

VI. S. *Thomas* Apostle.

IX. S. *James*, the Son of *Alphæus*, Apostle.

XVIII. S. *Luke* Evangelist.

XXIII. S. *James* the Brother of our Lord and Bishop of *Jerusalem.*

XXVI. S. *Demetrius*, Proconsul and

Martyr, (*c*) pierced through with lances at *Theſſalonica* by the command of *Maximian.*

NOVEMBER.

VIII. Archangels, *Michael* and *Gabriel*, and all Angels.
XIII. S. *John Chryſoſtome.*
XIV. S. *Philip*, Apoſtle.
XVI. S. *Matthew*, Apoſtle.
XXI. The Entrance of the Bleſſed *Virgin* into the Temple at *Jeruſalem.* S. *Luke* Chap. 2.
XXX. S. *Andrew*, Apoſtle.

DECEMBER.

VI. S. *Nicolas*, Biſhop of *Myra* in *Lycia*, and Confeſſor under *Diocleſian* and *Maximian.*
XII. S. *Spiridion*, Biſhop and Confeſſor under *Maximian*, having had his right Eye ſtruck out, and hamſtring'd in his left Leg, and condemned to work in the Mines; afterwards preſent at the Council of *Nice.*
XX. S. *Ignatius*, to whom they give the Title of ὁ Θεόφορος; the third Biſhop

(*c*) Βιὸς ἁγίων, *p.* 71. *b.*

of

of *Antioch* from S. *Peter*, thrown to the wild Beaſts in the Amphitheatre at *Rome* under *Trajan*.

XXV. The Nativity of our moſt Bleſſed Lord and Saviour, *Jeſus Chriſt*.

XXVII. S. *Stephen*, firſt Martyr.

JANUARY.

I. The Circumciſion of *Chriſt*: as alſo the Feſtival of S. *Baſil*.

VI. (*a*) *Epiphany*, or *Baptiſm* of our *Saviour*. Upon this day after they have celebrated the Holy Sacrament, they conſecrate and bleſs the Waters, and eſpecially for the uſes of Holy Baptiſm.

XVII. S. *Anthony*, one of the firſt Founders of the Monaſtick Order in *Æeypt* under *Decius*.

XVIII. S. *Athanaſius* and S. *Cyril*, Biſhops of *Alexandria*.

XXV. S. *Gregory Nazianzene*, whom they ſtyle Θεολόγος or the *Divine*.

XXX. S. *Baſil*, S. *Gregory*, and S. *Chryſoſtome*: the memory of which three great and famous Biſhops they celebrate together.

(*a*) Τὰ ἅγια ἐπιφάνια, or τὰ θεοφάνια (θεοφάνεια) τοῦ Σωτῆρος ἐν Ἰορδάνῃ.

FEBRUARY.

II. The Preſentation of *Chriſt* in the Temple by the Bleſſed Virgin, after the forty days of her Purification, when *Simeon* met them there; therefore called ὑπαπαντή.

XI. S. *Blaſius*, Biſhop of *Sebaſte* in *Armenia*, who having confeſt *Chriſt* there, obtained the glory of Martyrdom under *Diocletian.*

MARCH.

IX. The forty *Souldiers*, Martyrs, who being expoſed naked in a Lake or Ditch near *Sebaſte* in the leſſer *Armenia*, were frozen to death under *Licinius.*

XXV. The Annunciation of the Bleſſed Virgin, S. *Mary.*

APRIL.

XXIII. S. *George* of *Cappadocia*, crown'd with Martyrdom under *Diocletian*, ſtyled peculiarly by the Greek ὁ Τροπαιοφόρος.

XXV. S. *Mark*, the Evangeliſt.

MAY.

MAY.

VIII. S. *John*, the Divine.
XXI. *Conſtantine* the Great, and his Mother *Helena*, whom they call Ἰσαποστόλους, or *equal to the Apoſtles.*

JUNE.

XI. S. *Bartholomew* and S. *Barnabas*, Apoſtles.
XIX. S. *Jude*, Apoſtle, and Brother of our *Lord.*
XXIV. The Nativity of S. *John Baptiſt*, the forerunner of *Chriſt.*
XXIX. S. *Peter* and S. *Paul*, Apoſtles.

JULY.

XVII. S. *Marina*, Virgin and Martyr, of *Antioch* in *Piſidia*, the Daughter of *Ædeſius*, an Idol-Prieſt I ſuppoſe him, between whom and *Julian* the Apoſtate Emperour, there was a great intimacy and familiarity. The *Latines* call this martyred Saint, *Margaret.*

XV. (*a*) E-

XV. (*a*) *Elias* the Prophet.

XXVI. S. *Paraſceve*, Virgin and Martyr, had her Head ſtruck off ſomewhat about the times of (*b*) *Antoninus.*

XXVII. S. *Panteleemenon*, Phyſician and Martyr, who ſuffer'd at *Nicomedia* in *Bithynia* under *Maximian.* The *Latines* call him *Pantaleon.*

AUGUST.

VI. The Transfiguration of our Bleſſed *Saviour.*

XV. The Death of the Bleſſed Virgin: ἡ μετάϛασις ἢ κοίμησις, *dormitio.* This the *Latines* call the *Aſſumption:* in the relation of whoſe triumphal carriage into Heaven by the Angels, (*c*) the *Greeks* are very idle and fancifull, even to a great height and degree of credulity and folly. The inſtitution of this ſolemnity (*d*) *Nicephorus* attributes to the Emperour *Mauritius*, ſome little time before the year 600.

XXIX. The beheading of S. *John* the *Baptiſt.*

(*a*) *Decimo tertio Kalendas* Auguſti, *quo die leves Græci raptionem* Eliæ *ad Cœlos ludis ſcenicis celebrant. Luitprandus in legatione ad* Nicephorum *Imperatorem, p.* 146.

(*b*) *pag.* 317. Βιὸς ἁγίων.

(*c*) *Pag.* 330. *a.*

(*d*) *Hiſtor. Eccleſiaſt. l.* 17. *c.* 28. *vide etiam l.* 15. *c.* 14.

Almoſt

Almoſt every day has a peculiar Saint and Martyr, at whoſe commemoration the Religious in their Convents uſe a proper office, as in the *Roman Breviary*, which makes their Church-books ſwell to a great bulk. Theſe are the entertainments of their devotion in their retirements from the world, performed indeed without that great ſolemnity as the above-mentioned Feſtivals are, at which the people are uſually preſent, and are obliged to keep ſacred by their ἀργία or abſtaining from the ſervile works of their callings, according to the practice and direction of their Church in the Rubrick of their (*a*) Menology.

Other Feſtivals obſerved in Monaſteries.

Their offices are long and tedious. The Prieſts and Deacons and other devout perſons obſerve the Vigils preceding the great Feſtivals, ſpending the whole night in prayer and reading the Hiſtory of the Goſpels, or the proper Leſſons for the Solemnity, without any interruption, taking their turns, and relieving one another when tyred, and ſo keeping up the ἱεροδιακονία or ſacred mi-

Their Offices uſed in time of the Divine Service long.

(*a*) See alſo the Διαταγήματον printed at *Venice* 1626.

niſtration.

niſtration. I have been preſent for ſeven hours together at their ſervice upon a Feſtival day from between four and five of the clock in the morning, till toward twelve. When there is a full Congregation, the ordinary prayers appointed for the Solemnity begin, and the life of the Saint is read to them in the vulgar *Greek* tranſlated out of *Simeon Metaphraſtes*, or the *Synaxaria*, which are collections briefly containing the moſt remarkable paſſages and accidents of the Saints lives, and the particularities of their ſufferings and martyrdom, to which the people are very attentive. For this purpoſe among others they make uſe of the tranſlation of *Maximus* Biſhop of *Cerigo*, (*a*) a Book called Θεσαυρὸς or the *Treaſure* compoſed by *Damaſcen.* of *Theſſalonica*, (*Venice* 1618. *Quarto*,) which contains Moral diſcourſes intermixed with the Hiſtorical, and indeed are in the nature of Sermons; and a (*b*) third Book, which they call by the name of ὁ νεὸς Θεσαυρὸς or the new Treaſure.

(*a*) Anciently *Cythera*, printed at *Venice* 1621. *Quarto*.

(*b*) *Venice* 1621. *Quarto*.

At

At ſuch ſolemnities the holy and auguſt Sacrament is always celebrated, and that with great pomp and ceremony: and indeed is not onely a neceſſary, but the principal part of the Feſtival. Every one ſtrives to bring his preſent or gift as he is able, according to the Primitive cuſtom, as Bread, Wine, Oyl for the Lamps, Wax-candles, Frankincenſe, and ſuch like, to be made uſe of in the following ſacred rites, or any other way as the ſervice of the Church may require.

The Holy Eucharift at ſuch times alwaies adminiſtred.

Their Offerings and

At ſuch times alſo they are very charitable and liberal to the poor: the meaner ſort giving away what they can ſcarce ſpare from themſelves; it being uſual for ſuch as are faln into any extraordinary diſtreſs to get Letters from the Patriarch (I ſpeak of the places in and about *Conſtantinople* eſpecially) to recommend their caſe, and to ſtir them up to compaſſion. And I have obſerved ſeveral *Turks* to bring their *Chriſtian* ſlaves with a bolt or chain about their leg to the Church-doors of the *Greeks*, to beg their alms in order to their relief and maintenance: but this being the uſual artifice of their covetous *Patrons*, there is little notice taken of them.

Charity.

They

Their time of going to Church.

They go to Church always betimes in the morning, and in the Winter time an hour or two before day, (which was the practice of the first *Christians* in the times of *Trajan* according to the (*a*) relation which *Pliny* the younger, then *Pro-Prætor* in the *lesser Asia* made to that Emperour) and this they doe that the people may be present at the entire service, and dismist in good time to attend and look after their concerns: but chiefly, that they may perform their devotions more securely and be less disturbed and molested by the *Turks*. If I may judge of others by my self, I am perswaded that no *Christian* of what Communion soever can be present at their religious worship, but he will melt into tears and sighs, and find great strugglings and yearnings in his bowels, and put up a hearty prayer to *Christ* our common Saviour, that he would be pleased to deliver his poor distressed suppliants out of the hands of these proud and insulting Infidels, the enemies of his Cross, and despisers of his *Godhead*.

(*a*) 97. *Epist.*

The

The other Feſtivals are moveable, and depend upon the great Anniverſary of our Bleſſed *Saviour*'s Reſurrection. In the aſſigning of this, they make uſe of the old *Paſchal Cycle*, and limits of it, as they were eſtabliſht by the Fathers of the firſt general Council at *Nice*; who taking no notice of the inequality and difference of the true Aſtronomical year from the Civil, then and ſtill in uſe, which admits not of the nice calculation of the ſupernumerary minutes, made no proviſion for the præceſſion of the Æquinoxes, in the ſucceſſion of after Ages: our account being the ſame with theirs. *Moveable Feſtivals.*

Eaſter day is called (*a*) the holy and great *Lord*'s day or Feſtival of the Paſſover, or (*b*) the Paſſover of the Reſurrection: and ſometimes (*c*) the Reſurrection day; hence the *Lord*'s day or Sunday is called oftentimes by the ſame name, as being the weekly repetition and celebration of the *Eaſter* Feſtival. Upon this and the two following days at their firſt meeting, whe- *Eaſter.*

(*a*) Ἡ ἁγία καὶ μεγάλη Κυριακὴ τοῦ Πάσχα.
(*b*) Πάσχα Ἀναστάσιμον.
(*c*) Ἡμέρα ἀναστάσεως *ſive* ἀναστάσιμος.

ther

ther in the Streets, if they can do it conveniently without any great obſervation of the *Turks*, and hindrance; or in their Churches or Churchyards, to expreſs their mutual love and joy and belief of this great Article of our Faith, the men kiſs each other, uſing the old form of words taken out of the Goſpell of (*d*) S. *Luke*, Χριστὸς ἀνέστη, *Chriſt is riſen*; to which the anſwer is, ἀληθῶς ἀνέστη, *He is riſen indeed.* Sometimes it is called λαμπρὰ or the *bright* or *white* Sunday, alluding to the cuſtom and practice of the firſt Ages, the *Catechumeni*, upon their being baptiz'd at this ſolemn time, being cloathed in white, the whole week being thence called διακαινήσιμος, which name is ſtill retained in their publick Offices, and in other of their Eccleſiaſtical writings.

The Sunday after *Eaſter* Ἀντιπάσχα or Κυριακὴ διακαινήσιμος, the ſame with *Dominica in Albis*, the Albs being then left off, or (*e*) the new Sunday, or (*f*) the Sunday of S. *Thomas*, becauſe of the Goſpell of the day taken out of S. *John* Chap. 20. relating to the hiſtory

(*d*) *Cap.* 20. *v.* 34.
(*e*) Νέα ἢ καίνη.
(*f*) Τῦ Θωμᾶ.

of

of his doubting, and of the confirmation of his faith in the Reſurrection, done, as upon this day, the eighth day from our *Saviour*'s riſing out of the grave, verſ. 26.

The ſecond Sunday after *Eaſter*, (*q*) the Sunday of the Women who brought the Ointment, and of *Joſeph* the Juſt, of *Arimathea*.

The third Sunday, (*r*) the Sunday of the man ſick of the Palſy, cured by our B. *Saviour*.

The fourth Sunday, (*ſ*) the Sunday of the *Samaritan* woman.

The fifth Sunday, (*t*) the Sunday of the Blind man reſtored to ſight. Theſe four alſo ſo called from the ſeveral Goſpels read upon them.

The Thurſday following is the (*b*) Feſtival of our *Saviour*'s Aſſumption or Aſcenſion into the Heavens.

The ſixth Sunday, the Sunday (*c*) of the Three hundred eighteen divine Fa-

(*q*) τῶ μυροφόρων γυναικῶν, καὶ Ἰωσὴφ τῦ δικαίυ.
(*r*) τῦ Παραλύτυ.
(*ſ*) τῆ Σαμαρείτιδος.
(*t*) τῦ Τυφλῦ.
(*b*) ἡ ἀνάληψις τῦ Σωτῆρος εἰς ὐρανύς.
(*c*) τῶν ἁγίων τριακοσίων δέκα καὶ ὀκτὼ θεοφόρων πατέρων ἐν Νικαίᾳ.

thers, who were assembled at *Nice*. They are particularly commemorated and extolled upon this day, for their Piety and Zeal in the defence of the true Catholick Faith against the Impieties and Blasphemies of *Arius* and his followers.

The Friday following, *All Souls* day.

The (*d*) Sunday of the Holy Pentecost.

The day following, (*e*) the Festival of the most Holy and undivided *Trinity*.

The Sunday after *Whitsunday*, (*f*) *All Saints* day.

Fasts. Another great instrument of preserving the remainders of *Christianity* among them is, the strict observation both of the annual and weekly Fasts. They retain them most religiously, and think it a grievous sin herein to transgress the laws of the Church in the least; partly out of a principle of Conscience, and partly through long custome and practice, which make the greatest hard-

(*d*) ἡ κυριακὴ τ̃ ἁγίας Πεντηκοστ̃ης.
(*e*) τ̃ῇ παναγίᾳ καὶ ἀδιαιρέτῳ Τριάδι ἑορτή.
(*f*) ἡ κυριακὴ τ̃ῶν Ἁγίων πάντων.

ships

ſhips and ſeverities of life tolerable and eaſy. They have gained a perfect maſtery as it were over their appetite, and are ſo far from complaining of the tediouſneſs and rigour of theſe Faſts, that they will not hear of any abatement and relaxation, but would be the rather apt to entertain ſtrong jealouſies and miſapprehenſions, that their whole Religion would be in danger, if there were the leaſt indulgence permitted in ſo neceſſary a part of it.

Their ſolemn yearly Faſts are theſe four, which we may call ſo many *Lents*. *Yearly Faſts four.*

The firſt * great and holy Faſt, as they ſpeak, is that before *Eaſter*, according to the ancient practice and example, and takes up full eight and forty days, beſides the Sundays: all which time (unleſs upon the Feſtival of the *Annunciation* of the *Bleſſed Virgin*, and Sundays, when they are indulged to eat ſome ſort of Fiſh which they may not upon other days of *Lent*) they wholly abſtain from all ſorts of Fleſh, and Fiſh too, except Shell-fiſh, as Cockles, Muſcles, Oyſters, Scallops, and ſuch as have no bloud; (for of theſe they may Lent, *or Faſt before* Eaſter.

* ἡ μεγάλη καὶ ἁγία Τεσσαρακοστή.

lawfully eat ;) as alſo from Eggs, Cheeſe, and whatſoever is made of Milk ; and uſe themſelves for the moſt part (*a*) to a dry kind of diet. On Sundays and Saturdays the uſe of Wine and Oyl is permitted: but the devouter ſort of people, and eſpecially the Prieſts and they of the Monkiſh Order, refuſe both. Some are ſo ſtrangely devout, or rather ſuperſtitious, that they will not touch any thing that is forbidden: ſo that if by chance a drop of Wine or Oyl ſhould fall upon their Bread, or any of their lawfull food, they think them polluted and profaned, and accordingly throw them away ; and had rather (out of obſtinacy and deſperateneſs) periſh, either through hunger or by ſickneſs, then be guilty of ſo grievous a ſin, as they eſteem it.

The Sunday before *Septuageſima* is called (*b*) the Sunday of the *Publican* and *Phariſee*, from the Goſpell taken out of S. *Luke* chap. 18.

Septuageſima, (*c*) the Sunday of the *Prodigal Son*, S. *Luke* chap. 15. or

(*a*) Ξηροφαγία.
(*b*) τῦ Τελώνε καὶ Φαρισαίυ.
(*c*) τῦ Ἀσώτυ.

ἡ Πεζ-

ἡ Προφωνὴ or Προσφωνὴ, and the whole week Προσφωνήσιμος, becauſe notice is uſually given at this time of the nigh approach of the Faſt.

Sexageſima, ἡ Κυριακὴ τῆς ἀποκρέω, which we may render *Dominica carniſprivii*, or the Sunday in which they bid farewell to Fleſh, which no longer becomes lawfull to be eaten; White meats being ſtill permitted.

On the Saturday (*d*) they celebrate the memory of all who have been famous for their Retirement from the tumults and buſineſs and vanity of the world, and for their ſevere and Aſcetick lives.

Quinquageſima, ἡ Κυριακὴ τυρινὴ ἢ τυροφάγος, ſo called, becauſe to this day inclusively they are indulged to eat Cheeſe, Eggs and White meats, and no longer. For on Monday (*e*) the rigid and ſolemn Faſts begin. On this day they reade (*f*) the Hiſtory of the Expulſion of *Adam* out of Paradiſe, which they aſcribe to his Luxury and greedy wanton appetite.

Quadrageſima, or (*g*) the firſt Sun-

(*d*) μνήμη πάντων τῶν ἐν Ἀσκήσει λαμψάντων.
(*e*) Ἀποπύρωσις.
(*f*) ἡ ἐξοδία τοῦ Ἀδάμ.
(*g*) ἡ πρώτη τῶν νηστειῶν.

day in *Lent*; they call it alſo the Sunday * of *Orthodoxy*, celebrating upon it the memory of Orthodox Kings and Patriarchs. Upon the ſame day alſo they excommunicate the Εἰκονομάχοι, or ſuch as deny the worſhip of Images, in compliance with the ſecond *Nicene* Council, wherein that ſtrange doctrine (which was afterwards oppoſed and confounded by the Biſhops aſſembled at *Francford* by the command of the Emperour *Charlemaine*) was eſtabliſhed under the penalty of an *Anathema.*

The ſecond Sunday in *Lent.*

The third Sunday in *Lent* is called (*h*) the Sunday of the *precious* and *life-producing Croſs*, as they ſpeak; or κυριακὴ τῆς Σταυροπροσκυνήσεως, according to (*i*) *Codinus*: becauſe on this day and the week following they kiſs the Croſs more frequently then at other times, and pay a reſpect to it which falls little or nothing ſhort of Adoration.

The fourth, (*k*) *Mid-lent* Sunday.

* ἡ κυριακὴ τῆς Ὀρθοδοξίας. ἡ μνεία τῶν ὀρθοδόξων Βασιλέων καὶ Πατριαρχῶν.

(*h*) τοῦ τιμίου καὶ ζωοποιοῦ ξύλου.

(*i*) *de Officiis Aulæ CP. cap.* 9.

(*k*) τὸ μεσονήστειον. ἡ μεσονήστιμος κυριακή.

The

The fifth Sunday in *Lent.*

The Saturday following, (*l*) the Saturday of S. *Lazarus* raiſed from the dead.

The ſixth, (*m*) *Palm*-Sunday, ſo called from their carrying branches of Palms in their hands, in imitation of what we reade S. *Mark* 11. Chap.

The week following is called (*n*) *the Week of the holy and ſalutary Paſſion*, or *the great and holy Week.* Every day of which has the ſame title and denomination given to it; as Monday is called the great and holy ſecond day, and ſo of the reſt, in the order of their number: for the *Greeks* have no proper and peculiar names for them derived from the Planets. * Sunday they always call *the Lord's* day; the five next, the *ſecond, third, fourth, fifth, ſixth:* though they call this latter commonly Παρασκευὴ, or the Preparation, as Thurſday Προπαρασκευὴ, the day before the Preparation, following the *Jewiſh* cuſtom, and in alluſion to them, Saint *John*

The Holy week.

* *How they call the days of the Week.*

(*l*) τὸ ἁγίε Λαζάρυ.

(*m*) ἡ κυριακὴ τῶν Βαΐων. ἢ Βαϊοφόρος. *V.* Luitprand. *in libro de Geſtis Imperat. & Regum, lib.* 6. *cap.* 5. *pag.* 110.

(*n*) ἡ τῦ σωτηρίε πάλυς ἑβδομάς. ἢ ἁγία καὶ μεγάλη ἑβδομάς.

chap. 10. 31. and in ſtead of the ſeventh, they generally ſay the *Sabbath.*

The ceremony of waſhing the feet of twelve perſons.

On Thurſday in the evening, in the Patriarchal Church at *Conſtantinople*, is the Ceremony of the ὁ νιπτὴς, or waſhing the feet of twelve *Kaloirs*, or other Officers belonging to that Church, performed by the Patriarch; in imitation of that wonderfull act of condeſcenſion in our Bleſſed *Saviour*, who in this demonſtrative inſtance took on him the form of a Servant, according to the Cuſtome of thoſe *Eaſtern* Countries. Each of the twelve bears the name of the *Apoſtle* whom he repreſents. And though, as they make it, it be but a meer mock-ſhow, and ſoon over; to prevail with one to ſtand for the Traitour *Judas*, is no ſmall difficulty, this reproachfull and infamous name, for the moſt part, ſticking by him as long as he lives. But this being a neceſſary part, the Patriarch is forced to bribe ſome one or other with the promiſe of preferment; or elſe to interpoſe his Authority, that they decide it by lot. All things thus prepared, and the Prayers and the Hymns ſung, which are preſcribed in the *Office*, the Patriarch, having put off his Robe, girds himſelf about with a Towell, according

cording to the direction of the Goſpell, which is then read by pauſes, by him of the number who repreſents Saint *John*, and pours warm water into the Laver: and as ſoon as he hears thoſe words read, S. *John* chap. 13. v. 5. *Then he began to waſh the diſciples feet*, he falls to his work. Advancing towards *Judas*, who throws out his Legs with ſome kind of haſt and diſorder, in a very fooliſh and indiſcreet manner, the Patriarch, both by his look and behaviour in the action, ſhews a manifeſt diſlike; which cauſes laughter and ſport among the people preſent at the ſolemnity, who hitherto are uſually grave and ſerious. He who repreſents S. *Peter* is uſually the chief perſon in dignity among them, and is the laſt who has his feet waſht. He, upon ſeeing the Patriarch approach him, conteſts it for a time, and deprecates it in the words of S. *Peter*, verſ. 8. and ſo on they diſcourſe it in the words of the Goſpell. The Ceremony being over, the other perſons being preſent dip their Handkerchiefs in the Waſh-pot, believing that there is a great deal of virtue in the Water which has been uſed in the Solemnity. This Cuſtome is not confined

ned to *Constantinople*, but is performed elsewhere in their Monasteries, and by Bishops and Priests in their respective Churches, where there is a considerable number of *Christians* : such sights signifying little, and losing much of their splendour, except there be crouds of spectatours.

Good Friday.

Good Friday, (*a*) the *great and holy Preparation*, the *Passover of the Crucifixion*; but most commonly, the *most holy Passion-day*.

The (*b*) Vigil of *Good Friday* is spent in fasting and mortification, and prayer, and reading the history of, and meditating on our *Lord*'s Passion, and the dolorous and shamefull circumstances of it. The Women submit very readily to these rigours; and Boys of six or seven years of age endure as much as they are able, and care not to be exempt from these bodily exercises, in which they place a great part of their Religion: herein keeping up the practice of the Primitive *Christians*, who were wont to afflict themselves at this

(*a*) ἡ ἁγία καὶ μεγάλη παρασκευή. Πάσχα σταυρώσιμον. ἡ τοῦ ἁγιωτάτου πάθους ἡμέρα.
(*b*) ἡ ἀγρυπνία τῶν ἁγίων παθῶν.

solemn

ſolemn time, and ſhew an extraordinary Devotion; as (c) *Euſebius* relates of the *Therapeutæ* mentioned by *Philo*, whom he fanſies to have been *Chriſtians*, and Diſciples of S. *Mark*. But whether that be a truth or a miſtake, he ſays the ſame ſeverities were uſed in his time. Great numbers watch all night in the Church: the neighbouring ſtreets in the night-time are full of ſuch as paſs to and again. Thoſe who are weak and ſickly are allowed a little bread and water, to prevent ſwouning in the day-time: but generally, except in ſuch like caſes, where an abſolute neceſſity may juſtify the fact, they abſtain from all ſort of food till after Sun-ſet the next day. Others, of a more vigorous and athletick temper and conſtitution, faſt four and twenty hours longer, and eat nothing till *Eaſter*-Eve, that is, at night.

Toward the evening of *Good Friday*, they carry an Image of our B. *Saviour* about the Church in proceſſion with tapers and torches; and then they repreſent the ἀποκαθήλωσις, or the manner of taking our *Saviour* down from the

An Image of our Saviour carried about in their great Churches on Good Friday *at night.*

(c) *Hiſt. Eccleſ. lib.* 2. *cap.* 17.

Croſſe:

Croſſe: in which they betray a great deal of ſuperſtition and folly, this being onely to gratify a childiſh and groſs fancy.

Eaſter *Eve.* On the Saturday they eat but once, which is purely to ſuſtain nature. At three of the clock in the afternoon, when their Veſpers begin, the devout people flock to Church; ſome continue there all night, and carry with them bread, dates and figs, and the like, to make uſe of upon occaſion of any fainting fit. Toward break of day they ſing the Hymn which begins, *Glory in the higheſt.* After which the Patriarch begins that excellent Hymn, the Quire immediately following; (*a*) *Chriſt is riſen from the dead, having by his death trampled upon death, and given life to thoſe who were in their graves.* Which they repeat twelve times together. This Hymn is ſung every day from *Eaſter*-day to the Feaſt of the Holy Aſcenſion.

Faſt before Chriſtmas. The (*b*) ſecond ſolemn Faſt is of forty days, beginning on the fifteenth day of *November*, and ſerves to uſher

(*a*) Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς μνήμασι ζωὴν χαρισάμενος.

(*b*) Νηστεία καὶ αὕτη τεσσαρακονθήμερος περὶ τὴν χριστούγεννα τοῦ Σωτῆρος γενέσιος.

in

in the Solemnity of *Christmas.* The reason that some give for the determinate number of days appropriated to this Fast, is no better then this, That as *Moses* remained forty days upon mount *Sinai* fasting, in the way of an holy initiation, before he received the two Tables of the Law; so it becomes *Christians*, by the like Abstinence, as much as humane infirmity will permit, to prepare themselves to receive *Christ*, the true and great Law-giver. This Fast is very mild and easy, in comparison of the great *Lenten* Fast before *Easter:* for though they are obliged to abstain from Flesh, Butter, Eggs, *&c.* yet there is a free use of Oyl, Wine, and all sorts of Fish, as at other times.

The Fast of the B. Virgin.

The third solemn Fast is (*c*) in honour of the B. *Virgin*, and called by her name. It lasts fourteen days, that is, from the first of *August* to the fifteenth day of that month, the Festival of her Obit or (*d*) Dormition, or, as they sometimes explain it more largely, of her (*e*) Translation from Earth to

(*c*) ἡ νηστεία τῆς Θεοτόκου.
(*d*) ἡ κοίμησις τῆς Θεομήτορος.
(*e*) ἡ ἐκ τῶν γηΐνων εἰς οὐρανοὺς μετάστασις.

Heaven:

Heaven: which the *Roman* Church chuſes rather to call the *Aſſumption of the Virgin.* Onely there is ſome little relaxation indulged upon the Feſtival of our B. *Saviour's* Transfiguration, that falls within this time.

The Faſt of the Apoſtles, S. Peter *and S.* Paul.

The fourth ſolemn Faſt is (*f*) the Faſt of the holy Apoſtles, S. *Peter* and S. *Paul.* The duration of this Faſt is not fixed and certain, as the reſt are; for it is longer or ſhorter, as *Eaſter* falls higher or lower in the year. It begins on the Monday after *All Saints* day, which is with them the Sunday after *Whitſunday*, and is continued to the Feſtival day of thoſe two great Saints, which is on the 29. day of *June.* They find out the length of this Faſt by this eaſy Method and Rule: Look how many days there are from *Eaſter* to the ſecond of *May*, ſo many make up the intervall or number of days allotted to this Faſt. As for inſtance, when this Canon or Rule was firſt told me at *Conſtantinople*, in the year 1669, by a *Greek* Prieſt, *Papas Jeremias Germanus*, (who had travelled into *England*, where he met with conſiderable relief, and

(*f*) ἡ νηστεία τῶν ἁγίων Ἀποστόλων.

parti-

particularly here at *Oxon*, being a man of more refined parts and learning then the *Kaloirs* uſually are,) *Eaſter* happened to fall on the 11. of *April*; from which day to the ſecond of *May* inclusively are two and twenty days: which was the number of the days they faſted that year, in memory and honour of the Apoſtles. For *All Saints* day falling conſequently on the ſixth of *June*, if we reckon from the day following to the Feſtival, in reference to which the Faſt is inſtituted, we ſhall find the ſame number. But whether this Rule (*a*) holds in all other caſes, and is infallible, as he pretended, I am not at leiſure to examine or enquire; nor is it worth my ſtudy or time, if I were. Thus much for the Annual Faſts.

The Weekly Faſting-days are (*b*) Wedneſday and Friday; which are ſtrictly ſtill retained, in compliance with the ancient Cuſtome and Practice of the Catholick Churches in the firſt Ages of *Chriſtianity*. The reaſon and original of which may be aſcribed to the Zeal and Piety of the *Chriſtians* of *Weekly Faſts.*

(*a*) ὁ κανὼν ἀποστόλων.
(*b*) αἱ τεσσάρες καὶ πασχαλιαί.

thoſe

thoſe times, either that they might not be behind-hand with the more religious ſort of *Jews*, who, according to the preſcription and tradition of their *Elders*, faſted twice a week, S. *Luke* chap. 18. verſ. 12. or that they might with a due and becoming ſorrow reflect and meditate upon our Bleſſed *Saviour*'s being betrayed and crucified, as upon theſe days, and afflict and humble themſelves under a ſenſe of their guilt, the meritorious cauſe of his Sufferings and Death.

Some days exempted out of the number.

Out of this number they exempt the Wedneſdays and Fridays of the three great and famous Feſtivals, that is, of *Chriſtmas*, (c) comprehending the whole twelve days, of *Eaſter*, and *Pentecoſt*, that there be no interruption of that innocent and ſober Joy, which deſervedly attends theſe Solemnities, by the interpoſition of Faſts uſual at other times; as alſo of *Septuageſima* and *Sexageſima*, that they may not ſeem to agree in the leaſt with the *Armenian Chriſtians*, faſting moſt rigorouſly at theſe times, whom they look upon as Hereticks, and hate mortally. The reaſon of which poſſibly I may account for hereafter at large.

(c) τὰ δωδεκαήμερον.

They

They are obliged alſo to faſt (*a*) on the Vigils of ſome peculiar Feſtivals; ſuch as are the Vigil *Vigils.*

Of the *Epiphany*, that being purged and cleanſed from ſin by faſting, they may drink with greater ſucceſs and benefit of the Waters which upon the following Feſtival are bleſſed and conſecrated: and this they doe very heartily, attributing great virtue to them. The antiquity of this cuſtom, of Bleſſing the waters upon this day, may appear from the (*b*) Homily of S. *John Chryſoſtome*, Patriarch of *Conſtantinople*, upon this very argument.

Of *Pentecoſt*, and the Monday following, to prepare them the better to receive the influences of the Holy Spirit.

Of the *Transfiguration.*

Of the *Exaltation* of the *Croſs*, the figure of which they kiſs faſting.

Of the Beheading of S. *John* the *Baptiſt.*

They hold it utterly unlawfull to faſt on any Saturday throughout the year, excepting that of the *Holy week*; following *Unlawfull to faſt on Saturdays, except that of the Holy week.*

(*a*) νηστεῖαι παρεδόθησαν.
(*b*) περὶ ἁγιασμοῦ τῶν ὑδάτων.

lowing herein the ancient cuſtome: it being prohibited under the grievous penalty of Depoſition to an Eccleſiaſtical perſon, and of Excommunication to a Lay-man, by the (*c*) 66. Apoſtolical Canon, which was renewed and confirmed by the ſixth general Council, as they reckon, held in *Trullo*, Canon the 55. By which, ſayś (*d*) *Zonaras*, they endeavoured to correct the Errour of the *Latines*. The alteration of one of the days of the weekly Faſts being, among others, a great occaſion of the breach and diſunion of the *Eaſtern* from the *Weſtern* Church.

The end and deſign of theſe Faſts.

But to put an end to this diſcourſe about their Faſts, reſerving the conſideration of the ſeverities and reſtraints inflicted and impoſed by the *Kaloirs* upon themſelves to a fitter place; I ſhall onely adde thus much, that whatever the preſent opinion or abuſe be about theſe Faſts, the deſign of the Catholick Church in the inſtitution of them, and

(*c*) Εἴ τις κληρικὸς εὑρεθῇ τὴν κυριακὴν ἢ μίαν τῆς τεσσαρακοστῆς νηστεύειν, ἢ τὸ Σάββατον, πλὴν τοῦ ἑνὸς μόνου, καθαιρείσθω· εἰ δὲ λαϊκὸς, ἀποτιζέσθω.

(*d*) *in Scholiis*: διορθώσασθαι τὸ σφάλμα τοῦτο τῶν Λατίνων ἐπιχειροῦντες.

eſpe-

eſpecially of the *Lenten* Faſt before *Eaſter*, was truly pious and Chriſtian, that a publick check being thus given to the corrupt inclinations of nature, and the Body kept under by mortification and abſtinence, the Mind might be more at liberty to reflect upon it ſelf, and be taken up with thoughts of God and Religion; and that all, after ſuch exerciſes of Penitence, may be the better prepared to partake of the great Myſteries of the Body and Bloud of our *Lord*, eſpecially at *Eaſter*.

Their Churches.

In ſo great Confuſion, which has long ſince overwhelmed the outward glory and ſplendour of the *Greek* Empire, 'tis not to be expected, that their Churches ſhould be rich and ſtately. The Churches which now belong to the *Greeks* are narrow and mean, and without any rich furniture; whereby they become leſs liable to be made a prey to the covetouſneſs of the *Infidels*, who are wont to envy the *Chriſtians* the uſe of any thing that is rich and beautifull: *Chriſtianity* here, as to the exteriour part of it, being reduced to the ſame ſtate and condition, as it was in before the times of *Conſtantine* the Great, when their

(*a*) Sacred Conventions, ſometimes forbid by the cruel Edicts of the Heatheniſh Proconſuls and other Magiſtrates, under moſt ſevere penalties, and made Treaſon againſt the Government, were kept ſecret in Grotta's and Caves under ground; and when tolerated and connived at, in obſcure and unadorned Chappels, which had nothing to attract either envy or emulation, or to pleaſe and gratify the eye and fancy, but where *God* was worſhipt in the *Beauties* of *holineſs.* Theſe Churches they ſtill enjoy, by virtue of the Grant made them by the Emperour *Mahomet*, at his triumphal entrance into, and taking poſſeſſion of this Imperial City: (it being their intereſt not to depopulate it wholly of *Greeks:*) but in caſe of any ruine or breach cauſed by Fire or Earthquake, or any other unforeſeen accident, they are utterly forbid to rebuild or repair them without leave; which is not obtained without great difficulty, and vaſt ſumms of money too: the *Turks* preſuming, I ſuppoſe, that if

(*a*) Ἑταιρεῖαι, *Hetæriæ. Vid*, Plin. 10. *lib. Ep.* 97. Συνόδους. *V.* Origenem *adv. Celſum lib.* 1. *non procul ab initio.*

their

their Churches were once demoliſht, their Religion would ſenſibly decay, and in proceſs of time be wholly extinguiſht. It concerns the *Greeks* therefore to be carefull (as indeed they are) of theſe Sacred Structures, upon the leaſt defect in the walls or roof, as ſoon as 'tis viſible; leſt it being neglected, they be neceſſitated to purchaſe the good will of the *Cadyes*, with expenceſull Bribes, to keep up and maintain the Fabrick.

There are about ſix and twenty Churches in *Conſtantinople*, whoſe names here follow, as they were communicated to me by a *Greek* Prieſt, when I was upon the place. *Churches in* Conſtantinople, *and*

The (*a*) *Patriarchal* Church, dedicated to the B. *Virgin.*

S. *Nicolas*, not far from *Sanctæ Sophiæ*, if I do not miſremember.

S. *George.*

(*b*) The *Holy Virgin.*

S. *Nicolas.*

S. *Carpus.*

Theſe four are in the Streets towards the *Propontis*, not far from *Pſamathia*-Gate.

(*a*) Παλειαρχεῖον.
(*b*) Παναγίας χρυσαλειφουσῆς.

S. *Constantine*, in *Caramania*-Street, hard by the *Seven Towers*.

The *Holy Virgin*, in *Belgrade*-Street.

The *Holy Virgin*, in *New*-Street.

——Another, near the *Gun*-Gate.

S. *Demetrius*, in the Street called Σαρμασίκιον.

S. *George*, near *Adrianople*-Gate.

(*a*) The *Holy Virgin*, Queen or Lady of Heaven, in the same Street.

S. *Demetrius*, near the *Wood*-Gate.

The *Holy Virgin*, near the *Crooked*-Gate.

The *Holy Virgin*, in *Arabage Meidan*, or *Arabian* Market-place.

The *Holy Virgin*, near *Balini*.

(*b*) S. *Nicolas* of the *Achridians*.

(*c*) The Chappell of the Holy Sepulchre.

(*d*) The *Holy Virgin*——

(*e*) S. *George*——

S. *Nicetas*, near the house of the Prince of *Walachia*.

The *Holy Virgin*, near the house of the Prince of *Moldavia*.

(*a*) Παναγίας τῆς κυρίας τοῦ οὐρανοῦ.
(*b*) Ἀχριδιανῶν.
(*c*) Μετόχιον τοῦ ἁγίου τάφου.
(*d*) Παναγίας τῆς Μουγουλίου.
(*e*) Ἁγίου Γεωργίου Ποτηρᾶς.

The

The *Holy Virgin*, near the *Patriarchal* Church, called, for diſtinction, ἡ μικρὰ, or the little Church.

S. *George*, near the *Lantern*-Gate.

(*a*) S. *John*, belonging to the Patriarch of *Alexandria.*

There were about ſeven *Chriſtian* Churches burnt down in the diſmal fire that happened about fifteen or ſixteen years ago, near *Condoſcali* by the *Sand*-Gate; ſome of which they thought to have re-built, having procured leave from the *Caimacam* or Governour of *Conſtantinople:* but the *Imams* and other zealous *Turks* remonſtrating againſt it, they were commanded to deſiſt.

They have likewiſe ſix Churches at *Galata*, which are Galata.

(*b*) The *Holy Virgin*——

(*c*) *Chriſt* hanging upon the Croſs.

S. *Demetrius*, near *Sophana*, the place where the *Turks* caſt their Guns, and where I have ſeen ſeveral Cannon and Field-pieces taken from *Chriſtian* Princes.

S. *Nicolas.*

(*a*) Μετόχιον τῆς Ἀλεξανδρίας.
(*b*) τῆς παναγίας Καφατιανῆς.
(*c*) τοῦ Χριστοῦ κρεμαστοῦ.

(*a*) *Christ's*——

S. *John.*

They have a ſmall Church in the *Bagno*, where a *Greek* Prieſt is ſometimes permitted to come and officiate before the poor Slaves of their Communion, at ſuch time as the *Armata* of Gallies is returned from viſiting the Iſles in the *Arches*, or any ſuch like Summer-expedition. Not to mention the Churches belonging to the Towns and Villages near *Conſtantinople*, on either ſide of the *Boſphorus*.

Moſt of the ancient Churches deſtroyed, or turned into Moſchs.

Thoſe glorious and magnificent Piles of building mentioned by *Procopius*, the Authour of the Survey made in the times of *Theodoſius Junior*, *Cedrenus*, and *Codinus*, (which latter lived a little before *Conſtantinople* was taken,) which the Piety of ſeveral Emperours had raiſed in honour of our Religion, at ſo vaſt an expence, in *Conſtantinople*, (and the like is to be ſaid of the other great Cities under the dominion of the *Grand Signor*) are either levelled with the ground, and new Foundations built upon them; or elſe ſeized upon by the *Turks*, pleaſed with the curious Archi-

(*a*) Χε ϛȣ ἐς πιϛανίαν.

tecture,

tecture, and turned into *Moſchs*, upon the taking of that City, with ſome little alteration, the better to accommodate them to the Uſes of their Religious Worſhip; the Chancells being laid open, and the curious Images in *Moſaick* disfigured. We may gueſs at the richneſs and beauty and glory of the reſt, by thoſe few which remain, of which I ſhall onely mention the Churches of Saint *Sophia* and of the *Holy Apoſtles.*

The Church of Sancta Sophia.

The former, which is now the chief ſeat of the *Mahometan* Worſhip, as it was before of the *Chriſtian*, was called ſo (*a*) in honour of our Bleſſed *Saviour*, who is the *Wiſedom* of the Father; built by the Emperour *Juſtinian* according to the contrivance and modell of the two famous Architects of that Age, *Anthemius* of *Tralles*, and *Iſidorus* of *Miletum:* upon which he had ſet his

(*a*) ὁ μέγας τῆς τοῦ Θεοῦ Λόγου Σοφίας νεώς, Niceph. *Hiſtor. Eccl. l.* 7. *c.* 20. μέγιστος καὶ ναὸς τῆς τοῦ Θεοῦ Λόγου Σοφίας, *Chronic. Conſtantin. p.* 4. ἢ ἐπ' ὀνόματι τοῦ Θεοῦ Λόγου κτισθεῖσα ἁγία σοφία, ὁ τῷ Θεῷ πεπωνυμὸς ναὸς, *p.* 12. Σοφίαν καλοῦσιν οἱ Βυζάντιοι τὸ νεὼν, ὑποκειμένου τοῦ Θεοῦ τὴν ἐπωνυμίαν ἀπειργασμένοι, Procopius *de Ædificiis Juſtiniani l.* 1. *c.* 1. See the Praiſes of this glorious Church in the eloquent Letter of *Manuel Chryſaloras* to the Emperour *Johannes Cantacuzenus.*

heart

heart ſo much, that he judged no coſt great enough in order to the accompliſhment of his deſign, as if this had been the crown and perfection of all thoſe glorious actions, both in peace and war, for which his Reign is ſo deſervedly famous. At the Dedication whereof, (after he had given ſolemn thanks to Almighty God, who had enabled him to finiſh it, and had continued him alive to ſee the holy Triumphs of that day,) he could not contain himſelf, but brake out into rapturous expreſſions of joy, ſaying, (*a*) O *Solomon*, I have got the better of thee. And if we may give credit to (*b*) *Codinus*, he cauſed the Statue of that King to be placed near the *Regia Ciſterna*, ſitting in a Chair, and, in a melancholick poſture, leaning upon his elbow, with his eyes turned toward *Sancta Sophia.* By which kind of Emblem he deſigned to repreſent the great Grief that would ſeize upon him, if he were to be reſtored to life for ſome time, to ſee this Church ſo much out-ſhine the Temple he had the

(*a*) νενίκηκά σε, Σολομῶν, Codin. *de Origin. Conſtant. p.* 71. *edit. Pariſ.*
(*b*) Codin. *pag.* 21. *fine.*

honour

honour to build at *Jeruſalem.* The *Turks* call this Church, with very little alteration from the *Greek*, *Aia Sophia:* the *Greeks* in their ordinary diſcourſe, as formerly in their writings, before it fell into the hands of the barbarous *Infidels*, the *great Church*, or the *great Holy Church.*

The Church of the *Holy Apoſtles*, (*a*) where the Reliques of S. *Andrew*, S. *Luke*, and S. *Timothy* were anciently depoſited, being before of Wood, was pulled down, and rebuilt of Marble (*b*) by the Empreſs *Theodora*, the Wife of *Juſtinian*, incited by his example to doe ſomething worthy of her, to make her name known to, and admired by poſterity. This Church, according to the tradition of the *Greeks*, was firſt granted by the Emperour *Mahomet*, upon his taking the City, to the Patriarch *Gennadius Scholarius:* but he ſoon revoked his Grant, and turned it into the *Moſch* which now bears his name. *The Church of the Holy Apoſtles.*

The *Patriarchal* Church formerly belonged to a Convent of Nuns, where *The Patriarchal Church: where is*

(*a*) *Vid.* Cedrenum *ad* 23. *annum Juſtiniani.*
(*b*) *Vid.* Procop. *de Ædif. Juſtiniani l.* 1. *c.* 4. *&* Codinum *de Origin. CP. p.* 73.

the

the Patriarch has a convenient dwelling. It is ſituated upon the riſing of a hill, near the *Lantern*-Gate, toward the Haven; of an ordinary bigneſs, and without any great Ornament, for the reaſon above mentioned. The Emperour *Alexius Comnenus* here lies interred. They ſhewed me here alſo the Reliques of S. *Euphemia*, and of ſome other Martyrs, lockt up in Cheſts, which they open with great ſolemnity, to gratify the curioſity of Strangers, who reward the civility ſufficiently. But that which they moſt eſteem is a piece of black Marble, as they pretend, part of that Pillar which formerly ſtood in the *Prætorium* or Hall of *Pontius Pilate*, to which our Bleſſed *Saviour* was tied, when he was whipped; about two foot long, and three or four inches over; (if my memory ſerves me right, for I did not think it worth my pains, though never ſo ſmall, to take the exact dimenſions of it;) incloſed in braſs lattice Grates, that it may not receive prejudice either from devout or ſacrilegious perſons. For they have a ſtrong imagination, that the duſt raſed from it, and put into wine, or any way conveyed into the ſtomach, cures Agues and Fevers almoſt infalli-

part of the Pillar to which our B. Saviour was bound.

infallibly. In a braſs Plate under it I found theſe ſix Verſes engraven, alluding to the tradition I juſt now mentioned, which they believe as undoubtedly as if it were *Goſpell.*

Νῶτον δέδωκας εἰς μάσιγας, Παντάρχα,
Καὶ πρόσωπον εἰς ῥαπισμάτων ὕβριν.
Σὴν μασίγωσιν προσφέρω σοι, οἰκτίρμον·
Ἵν' ἵλεώς μοι εἶη λαλοῦντί σοι,
Καὶ μάσιγάς σε ἐξ ἐμοῦ ἀποσήσῃς,
Παναγιώτης Νικόσιος εὔχετο.

Near hereunto, the Emperour *Selim*, emulous of the glory of his Anceſtours, once intended to have built a *Moſch*, for the advantage of the ſituation. The *Greeks*, fearing leſt their Church ſhould be demoliſht for the enlargement of the *Area* of it, play'd a maſter-game of cunning, by bribing the *Vizir* and the other *Baſſa's*, who had a mighty Aſcendent over him. They accordingly diverted him from his purpoſe, and perſwaded him to build it at *Adrianople*, to the great joy of the poor *Chriſtians*, who were thus happily delivered from their fears.

Artifice of the Greeks *in diverting* Selim *from building here.*

The Churches are of different figures; ſome

The form and figure of their Churches.

ſome (*a*) riſing up with *Cuppola's* in the midſt, as *Sancta Sophia:* others are built (*b*) Croſs-wiſe, like our Cathedralls; (*c*) others ſquare and oblong.

A particular deſcription of a Church.

That the Rites and Ceremonies, which I ſhall have occaſion to mention hereafter, may be the better underſtood, I will briefly deſcribe the make and faſhion of one of their Churches, with the ſeveral parts of it; (for where any of them is wanting, it is wholly for want of room, or ſome other convenience;) referring the curious Reader to the *Latine* Copy.

In the firſt fabrick and conſtitution, they had regard to the (*d*) threefold condition and order of perſons admitted within the Church-doors: which are,

(*e*) Eccleſiaſtical perſons, or Prieſts, and other inferiour Miniſters belonging to them.

(*f*) Lay-perſons, which lie under no Church-cenſure, but enjoy the privileges of their Baptiſm, and have the liberty

(*a*) πεντλωτὰ ἢ κυκλοειδῆ.
(*b*) σταυροειδῆ.
(*c*) τετραγώνα καὶ ὀρθογωνιά.
(*d*) See *Symeon Theſſalonicenſis*, in his tract Περὶ τοῦ ναοῦ. οἱ λαοὶ τῶν εὐσεβῶν εἰς τρεῖς διαιρούμενοι.
(*e*) ἱερατικοί, ἢ οἱ τελεωτικοί.
(*f*) οἱ πιστοί, ἢ οἱ τέλειοι.

of

of ſerving God in the publick Congregation; or the Faithfull.

(*a*) Penitents and Excommunicated perſons, deprived of the uſe of the holy Sacrament in the way of a ſpiritual Puniſhment: among whom, anciently, the *Catechumeni*, and perſons *poſſeſſed* with Evil Spirits, were placed. Accordingly every compleat Church conſiſts (*b*) of an Entrance, Nave, and Chancell, diſtinguiſht by the ſeveral uſes to which they peculiarly belong, and appropriated to particular perſons.

Before you enter the Church, is (*c*) a covered Porch, uſually arch'd, running out at each ſide the Portall with Seats againſt the wall, upon which are painted ſeveral Images, as of our *Bleſſed Saviour*, the *Virgin Mary*, S. *John*, S. *George*, and the like, (theſe two laſt being the great Saints of the *Eaſt*,) and of that Saint particularly, to whoſe memory the Church is conſecrated; but very wretchedly, and without beauty or proportion: Painting, as well as the other ingenious and polite Arts, ha- *Porch.*

(*a*) οἱ ὄντες ἐν μετανοίᾳ.
(*b*) τὰ πρὸ τοῦ ναοῦ, ὁ ναὸς, τὸ βῆμα.
(*c*) ἔμβολος, πρόθυρον, προπύλαιον, ἢ προαύλιον τοῦ ναοῦ.

ving

ving been long ſince baniſht *Greece* and the *Leſſer Aſia.*

Outward Gate.

The outward Gate, which they call (*a*) the *great* or *Silver Gate*, opens into a long narrow ſpace, which they call (*b*) Νάρθηξ, diſtinct from the Body of the Church, and ſeparated by a half partition. In the innermoſt part ſtood the (*c*) *Penitents*, to hear the holy Scriptures read; next to the Gate were the (*d*) *Candidates* of Baptiſm; and between both, thoſe who were (*e*) *poſſeſſed*: this being their proper place, beyond which it was not lawfull to advance one ſtep forward. But theſe uſes long ſince ceaſing, the rooms are taken up by the Women, who never ſit promiſcuouſly with Men, there being Lattices at the farther end, through which they look into the Church, without being ſeen themſelves. Here they leave the Coffin of the perſon who is to be interred, (unleſs he be a

Narthex.

(*a*) ἡ μεγάλη καὶ ἀρχαία πύλη.

(*b*) Νάρθηξ. Περίναος.

(*c*) οἱ Ἀκροώμενοι. See the Commentary of *Zonaras* on the 9. Canon of the Council of *Nice.*

(*d*) Κατηχούμενοι. This place hence called Κατηχούμενα or Κατηχουμενεῖα.

(*e*) ἐνεργούμενοι. χειμαζόμενοι.

Church-

Church-man, and then they carry it in farther,) while they perform ſome Funeral offices in the Church; which ended, they carry it into the Church-yard. In this place the *Font* is placed, of which I ſhall ſpeak more diſtinctly, when I come to ſhew the Ceremonies which they uſe in Baptiſm. *Font.*

The middle Gate, which they call the (*a*) *Beautifull Gate*, opens into the (*b*) Nave or Body of the Church, which lies open, unleſs almoſt toward the upper part, where there are ſome few (*c*) Stalls, as in the Patriarchal Church, where is one higher then the reſt for the Patriarch, and others for the Princes of *Walachia* and *Moldavia*, or for the Metropolitans and Biſhops, when any happen to be preſent. Above which, but more toward the Wall, in little oblong Squares, thoſe who belong to the Quire have their ſtation; and a little higher in the middle is the Desk, where they reade the Holy Scripture to the People. In the great Churches a (*d*) Pulpit is uſually placed in the middle, but which they very ſeldome make uſe of. You advance onely from a ſingle ſtep to the wooden Partition. Which *Middle Gate, and Body of the Church.* *Stalls.* *Desk.* *Pulpit.* *Partition between the Nave and*

(*a*) Πύλη ὡραία.
(*b*) ὁ ναός.
(*c*) στασίδια.
(*d*) Ἄμβων.

intervall I ſuppoſe to be the *Soleas*, about the meaning and right placing of which ſeveral learned men have conteſted at large. This reaches almoſt from the roof to the pavement, and takes up the breadth of the Church. It is full of Pictures done at large, eſpecially thoſe lately mentioned; ſometime daubed over with Gilt, as I have obſerved in their Monaſteries, which, being either in the Iſlands, or in the Country in by-places, out of the ſight of the *Turks*, are better and more richly adorned. Three Doors open out of it; whereof the middlemoſt, called the (*a*) *holy* or *royal* Door, is not open'd, or paſſed through, but upon ſpecial occaſion: (*b*) as in the ſolemn *introitus* of the Veſpers of the great Feſtivals; or at ſuch time as they celebrate the Communion, when the Deacon goes out thence to reade the Goſpell to the Congregation: or when the Prieſt, after the Proceſſion, immediately enters in order to conſecrate; or when ſuch as communicate approach thither to receive the ſacred Symbols from the Prieſt or Deacon, who ſtands juſt in the entrance of

(*a*) Πύλη ἁγία καὶ βασιλική.
(*b*) See the *Diataxis* of *Philotheus* Patriarch of *Conſtantinople.*

it.

it. There are two leſſer Doors at each extremity, the one at the North, the other at the South ſide of the Church; by which at all other times they paſs into the *Sacrarium* or Chancell.

This enclos'd ſpace they moſt frequently call (*a*) *Bema:* either becauſe of the little riſing and aſcent to it; or rather becauſe it is look'd upon as the *Throne* and *Tribunal* of *Chriſt*, which is the ſignification of the word in the New Teſtament, (for (*b*) this and ſuch like honourable appellations, as the *Holy of Holies*, the *Seat* and *Place* of *God*, and his *Reſt*, &c. they beſtow upon it,) it being the holieſt and moſt venerable part of the Church, peculiar to the Prieſts and others who ſerve at the Altar; it not being permitted the *Laicks* to enter there during the Communion-Service, according to an expreſs (*c*) Canon of the Council of *Laodicea*. Out of reſpect to which, and the Cuſtome of thoſe Times, founded upon it, (*d*) S. *Ambroſe* thought fit to ad- *Chancell: within which*

(*a*) ἅγιον βῆμα.
(*b*) See the above-cited *Symeon Theſſalonicenſis.*
(*c*) *Canon* 19.
(*d*) Theodoret. *Hiſt. Eccleſ. l.* 5. *c.* 18. The curious Reader may ſee this more at large in the Latine Copy, *p.* 59, 60, 61.

moniſh the Emperour *Theodoſius*, upon his ſtay there in order to receive the Sacrament, after he had made his Offerings: which the good Emperour took very patiently and quietly, and readily ſubmitted to. Hence it is called ἱερατεῖον ſometimes ἱλαστήριον or the *Propitiatory*, becauſe of the Holy Euchariſt, the repreſentative Sacrifice of the Death of our *Saviour*, who once offered up himſelf upon the Croſs, for the ſins of the World; and ſometimes θυσιαστήριον, for the ſame reaſon: (*a*) as I have elſewhere proved at large.

three Tables. Within this place, in the greater Churches, there are three Tables; which differ much in uſe and dignity: it being onely lawfull to conſecrate upon the middlemoſt, which is of Stone, faſtned to the Wall, which they call (*b*) the holy, Divine, and myſticall Table; where, as in their proper place, the Goſpels lie, and over which there is a Croſs, as a memorial of the Death of *Chriſt*.

The holy or myſtical Table.

Prothefis. On the left hand of it, toward the North, is a little Table, called Προθεσις,

(*a*) *de Græcæ Eccleſ. hodierno ſtatu, p.* 61, 62.
(*b*) ἡ ἁγία, ἱερὰ, θεία καὶ μυστικὴ τράπεζα.

where

where they depoſit the holy Gifts or Preſents, (as under the *Moſaick* Law, the Shew-bread, which the *Greek* Interpreters of the Old Teſtament call ὁ ἄρτος τῆς προθέσεως,) and where ſeveral things are done preparatory to the Holy Communion.

On the oppoſite ſide is the (*a*) Μεσατώριον, or Σκευοφυλάκιον, or Sacriſty, that has a Table alſo. Here they put their Books and holy Veſſels and Veſtments, which they uſe in the time of Divine Service. This is properly the place of the Deacons and other inferiour Miniſters (hence called Διακονικὸν) employed in lighting the Lamps and Tapers, and in heating water to pour into the Chalice, and the like. *Sacriſty.*

The Sacriſty was not always anciently within the Church, but ſometimes without; hence called Παρεκκλήσιον· as the round Stone-building within the firſt Gate of the *Seraglio* is ſuppoſed to have been to *Sancta Sophia*; and the like I obſerved ſtill ſtanding hard by the great Church at *Pergamus*. They burn Lamps for the moſt part before the Altar, and ſometimes in the Nave of the Church. *The Sacriſty not always within the Church.*

(*a*) called alſo Μετατώριον.

Seats within the Chancell.

In the Patriarchall, Metropoliticall and Episcopal Churches, there are Seats in the *Concha* or space about the Altar: the chief Seat higher then the rest, which they call by the name of ἱερὸν σύνθρονον, or *holy Throne*, to distinguish it from the other Seat of the Patriarch, Metropolitan, or Bishop, below in the Church: in both which (*a*) he is placed at his Inauguration; which is never omitted, as being a necessary Ceremony, and gives them a full possession of their Dignity.

A wooden Bord or iron Plate in stead of a Bell.

They are forbidden the use of Bells. But to supply that defect, in the Villages which they enjoy to themselves, to call the people together to Church, they make use of (*b*) a wooden Board, or iron Plate full of holes, which they knock with a Hammer or Mallet. As the sound is greater or less, or more or

(*a*) ἐνθρονίζεσθαι ἱερῷ συνθρόνῳ. *V.* Syropuli *Historiam concilii Florentini pag.* 3. Symeon Thessalonic. *in Euchologio, p.*223. ἐν τῷ θείῳ ἀνελθὼν συνθρόνῳ, &c. and afterwards, καθίσας τῷ συνθρόνῳ, τὸν Χριστὸν ἐκμιμούμενος, &c. speaking of the Bishop, ὃς καὶ ἐπὶ τῆς καθέδρας καθῆσθαι γράφετο τοῦ Χριστοῦ, *pag.* 217. Hence the phrases ἐνθρονίζεσθαι and ἀνάγεσθαι εἰς τὸν θρόνον, to be created Patriarch; and κατάγεσθαι τοῦ θρόνου, the same with καθαιρεῖσθαι or to be deposed.

(*b*) Σήμαντρον.

less

leſs repeated, thoſe who are diſpoſed to go to Prayers, knowing the meaning and diſtinction of the ſeveral blows, prepare themſelves accordingly.

But of the figure of the *Greek* Churches hitherto.

Their Eccleſiaſticall Government.

The *Greeks* retain and keep up the ſame form of Eccleſiaſticall Government under the Tyranny of the *Turks*, which they had formerly in the flouriſhing times of the Empire; there being ſtill the ſame Orders and Degrees of the Clergy, diſtinct in office and dignity. So that there is a face of a Church, though ſadly diſtreſſed and haraſſed, every-where viſible, and a due Subordination obſerv'd among the Miniſters of holy things, and Diſcipline exerciſed: by which, the mercifull Providence of God ſo ordering it, they have prevented that Confuſion which otherwiſe had overwhelmed them, had they levelled all Titles, confounded different Orders, introduced a *Presbyterian* Parity, and relinquiſhed the Canons of the ancient Church, by which their Anceſtours were governed. I will give a brief account of the ſtate and condition of all ſorts of Eccleſiaſticall perſons among them; and, for method

ſake, will begin with the ſupereminent Dignity of the *Patriarch.*

Patriarch of Conſtantinople.

All the *Eaſtern Chriſtians* of the *Greek* Communion look upon the Patriarch of *Conſtantinople* as their Chief and Head, upon whoſe wiſe Conduct and Government the Happineſs and Quiet of the Church moſtly depend. And though he does not conſtitute the other Patriarchs, yet they pay him extraordinary Reſpect; and, carrying on the ſame common and joint intereſts, often conſult him in Perſon, and frequently by their Deputies, in caſe of any difficulty that may happen; as being unwilling to determine any thing of moment without his advice and approbation.

His Primacy in the Eaſtern Church.

This Right he ſtill claims by virtue of a Canon made in the Council held at *Chalcedon*, and retains, in the midſt of his poverty and affliction, the pompous Title of *Oecumenical Patriarch*, as if ready to diſpute it with the Biſhop of *Rome*, with the ſame eagerneſs as *Joannes* and *Cyriacus*, and others of his Predeceſſours: the ſame Ambition cleaving alſo to the ſeveral Metropolitans under him, who value themſelves as much upon the ancient dignity and preeminence

nence of their Sees, as if they enjoyed the ſame Revenue and ſtate, and exerciſed an equal Power, and had the ſame number of Suffragans ſtill under their Juriſdiction.

The Patriarchate of *Conſtantinople* (as I mentioned in the beginning of this Diſcourſe) comprehends under it all the *Leſſer Aſia*, except the Provinces of *Iſauria* and *Cilicia*, as alſo *Thrace*, *Macedonia*, and the other Countries of *Greece*, the Iſlands of the *Ægæan* and *Ionian* Seas, *Dalmatia*, *Albania*, *Walachia* and *Moldavia*. But as for thoſe Countries that lie North of *Thrace*, toward Mount *Hæmus* on the one hand, and bounded by the *Danube* on the other, they remain exempt from his Juriſdiction, and enjoy the privilege of being independent on any other then their own Metropolitans, according to the Conſtitutions of the Emperours, who rais'd them to that dignity. Such are the Archbiſhop of *Juſtiniana Prima* or *Achridæ*, (who claims this privilege from the times of the Emperour *Juſtinian*, (*a*) who, to doe honour to the Country where he was born, equalled it in

The extent of his Juriſdiction.

What places exempt.

(*a*) See *Authent. Collat.* 2. *tit.* 6. *novel.* 11.

dignity

dignity to an *Apoſtolical See*, and made it altogether abſolute and free.) He is Primate of all *Bulgaria*, and has under him about eighteen Biſhops: though it muſt be acknowledged, that ſome, who have enjoyed this Title, have come to the Patriarch of *Conſtantinople* to be conſecrated. But this can no more be alleged as a prejudice and bar to their juſt liberty and power, then it might be to the Patriarchs of *Alexandria*, who have ſometimes received their Conſecration in the ſame place. Next, the Archbiſhop of (*a*) *Pecium*, a City of *Servia*, who governs that whole Country with the aſſiſtence of ſixteen Biſhops. Theſe two Countries make up the *higher* and *lower Mœſia* of the Ancients. Then the Archbiſhops of *Georgia* and *Mingrelia*. And laſtly the Archbiſhop of the Iſland of *Cyprus*, who has three or four Suffragans, being free from the pretenſions of the Patriarch of *Conſtantinople*, as well as of *Antioch*. But notwithſtanding theſe immunities, all of them yield a mighty deference to the chief See, and upon occaſion, accor-

(*a*) Πέσκιον. *Ità ſcribitur* ἐν τῇ νέᾳ ἐκθέσει *ad finem* Codini, *pag.* 419.

ding

ding as they are able, contribute to ſupport the neceſſities of it.

The expence of the Patriarch for the maintenance of the Chriſtian Religion.

For beſides the Preſent they are obliged to make upon the Preſentation of a new Patriarch, who is always to be confirmed by the *Grand Signor* or *Vizir*, (who indeed do oftentimes impoſe ſuch as they think fit;) a yearly ſumme is now exacted in the way of Tribute. *Emanuel Malaxus*, in his Hiſtory of the Patriarchs of *Conſtantinople* from the taking of the City to his own time, that is, to the year 1577, tells us, that the Elections of the four firſt Patriarchs were free; and how that afterward, upon a Preſent of a thouſand Ducats of Gold made in favour of a certain *Kaloir* of (*a*) *Trapezond*, named *Symeon*, whom his Countrymen eſpecially deſir'd to make Patriarch, the *Turks* took advantage of their forwardneſs, and made it a ſtanding rule and precedent for the future: and the ſumm was ſoon doubled and trebled, and not long after turned into a yearly Tribute. And this has been encreaſing ever ſince, by the covetouſneſs and rapaciouſneſs of the *Turks*,

(*a*) *V. Hiſtoriam Politicam* Conſtantinopoleos *in* Turco-Græcia, *pag.* 22. 24. 39.

to

to which the horrid Differences and Diſſentions among the *Greeks* have given too great an occaſion, as I ſhall have occaſion to ſhew immediately by late examples. The *Sultana*, and the Favourites and great Officers of the *Port*, beſides the yearly Preſents made to them alſo, are to be bribed luſtily upon all occaſions: ſo that the ſtanding and accidental Charge of the Patriarch, put both together, make a great ſumm, for which he is reſponſible.

The Revenue of the Patriarch.

For the raiſing of this mony, with which they buy the liberty of their Religion, there is a certain Tax or portion of mony payable by every Metropolitan and Biſhop, beſides what is given at their Conſecration, (for he uſually makes them,) every year, which they receive from the ſeveral Prieſts under their Juriſdiction, according to the value of their Incomes. To collect theſe ſumms, or (*a*) honourable Preſents, he deputes one of his Dependents every year, as his Legate, whom they call Ἐξαρχον· and ſometime upon occaſion he goes himſelf in perſon to viſit for the ſame purpoſe. Mony comes in alſo

(*a*) τὰ φιλότιμα.

from

from the Ordination of Prieſts, that are within his particular Dioceſe, who pay him ſo many Dollers a year as their Livings are worth; from granting Licences of Marriage, and Diſpenſations; and from Law-ſuits judicially heard before him. For, to prevent the ill conſequences of running to the *Turks* for Juſtice, they uſually appeal to him as to their Judge in Civil cauſes, and are concluded by his ſentence and determination, under the grievous penalty of being excommunicated; which they dread more then death it ſelf. For if they refuſe to ſtand to his arbitrement and deciſion, they are *ipſo facto* deprived of the benefit of the Sacraments: and in caſe any ſhould be ſo hardy and obſtinate, as not to endeavour quickly to be reconciled to the Church, (unleſs he has a mind to turn *Turk* to gain his pretended right, by ſuing his Adverſary before a *Cady* or in the *Divan*,) the Patriarch and thoſe about him will ſpare for no charge to get ſuch a one condemned to the Gallies for a certain time, till they have conquered his refractorineſs of humour, and brought him to terms of ſubmiſſion; this being the main pillar and ſupport of their Govern-

The Patriarch Judge in civil affairs.

vernment. But they ſeldome make uſe of this rigorous and expencefull courſe, a Principle of conſcience in the perſons concern'd hindring the proſecution of it, and making them afraid to tranſgreſs therein; while they remember that chiding expoſtulation of S. *Paul*, in his Epiſtle to the *Corinthians*, 1 Epiſt. 6. 1. as if it had been particularly directed unto them, (a) *Dare any of you, having a matter againſt another, go to law before the unjuſt, and not before the Saints?*

His Aſſiſtents. The Patriarch, in the determination of cauſes brought before him, has the aſſiſtence of twelve of the chief Officers belonging to the Patriarchal Church and dignity. Theſe alſo aſſiſt the Archbiſhop of *Heraclea*, in veſting and crowning him at his Inauguration, and ſtill retain the ſame high titles as they did before the *Turks* came among them. Theſe are as it were his ſtanding Council, to whom he refers the great affairs and concerns of Religion. Laſtly, ſeveral devout perſons, that by their hand-labour and frugal way of living, or otherwiſe, have advanced their fortunes,

(a) 1 *Cor.* 6. 1.

and

and have ſcraped ſome mony together, leave it oftentimes in the way of Legacy to the Church, to ſerve the needs of it. By all which ways and means the Patriarch, as I was made to believe, may receive between thirty and forty thouſand Dollers a year. But this being matter of conjecture, and wholly uncertain, I lay not any great ſtreſs upon it, and determine nothing in the caſe.

The Patriarch uſually choſen out of the number of Biſhops, and a Kaloir.

The Patriarch moſt commonly is choſen out of the number of the Biſhops, who, according to the preſent conſtitution and practice of that Church, are *Kaloirs* of the Order of S. *Baſil*, and bred up for the moſt part at mount *Athos*, and conſequently under a vow of Celibacy.

His retinue and title, when they addreſs to him.

To derive a greater luſtre upon the Epiſcopal Dignity and Function, their menial ſervants and ſuch as attend them are uſually in Deacons Orders. When they addreſs to him, the uſual ſtyle is, Παναγιώτατε, *moſt Holy* Father; or ἡ Παναγιότης σου, or ἡ Ἁγιωσύνη σου, *your Holineſs*; and Μακαριώτατε, or ἡ Μακαριότης σου, *moſt Bleſſed* Father, or *your Bleſſedneſs*: that they may not be behind-hand with the *Romaniſts* in expreſſing the great eſteem and veneration

tion

tion they have of the *Patriarch*, whom they make equal in all reſpects with the *Pope.*

Diſſentions in the choice of a Patriarch.

As formerly ambition and greedy thirſt after the higheſt Dignities and preferments in the Church occaſioned great diſorders and diſtractions amongſt the People, according as they took part, and ſometime introduced a Schiſm, whereby Altar was ſet up againſt Altar, to the great ſcandal of Religion and breach of *Chriſtian* Communion, the *Heathen* making ſport at theſe Diviſions, and taking advantage hereby to oppreſs and ruine both parties: So it is ſtill; the Peace and Quiet and the great and real Intereſt of *Chriſtianity* being oftentimes ſacrificed to this reſtleſs Paſſion. The oppreſſion which the *Greeks* lie under from the *Turks*, though very ſad and diſmal in it ſelf, becomes more uneaſy and troubleſome by their own horrid Quarrels and Differences about the choice of a *Patriarch:* there being oftentimes ſeveral Pretenders among the Metropolitans and Biſhops, and they too making an intereſt, by large ſumms of mony, in the *Vizir*, or the other *Baſſa's*, to attain their ends. He who by his mony and his friends has prevail'd, and

and has defeated his Competitors, will endeavour to reimburſe himſelf, and lay the burthen and debt, which he has contracted, upon the Church, which muſt pay for all: while the reſt, who envy his preferment, and are vext at their diſappointment, unite their intereſt and ſtrength to get him diſplaced, by remonſtrating againſt his injuſtice and ill management of affairs, and put up freſh Petitions to the *Turks*, and bribe luſtily to be heard. The *Turks*, glad of ſuch an opportunity of gain, readily enough admit their Complaint, and put out and put in, as they ſee occaſion. In the mean while, large ſums of mony are uſually taken up at a great intereſt by the contending Parties, to carry on theſe fooliſh and *un-chriſtian* Quarrels. Sometime, beſide the reigning Patriarch, there have been three others alive at the ſame time, who have enjoyed the Title. Such were in the years 1669, 1670. *Païſius*, *Dionyſius*, and *Parthenius*: the Patriarch then being the moſt Reverend Father *Methodius*, before Archbiſhop of *Heraclea*. But I concluded from the murmurings and diſſatisfactions I obſerved among the *Greeks*, that he would not continue

long in that dignity; and the event ſoon juſtified my fears. For *Parthenius*, being a man of an unquiet temper, and not able to brook his former diſgrace, makes in with the *Vizir*, and recovers his former pretenſions, and by the uſual arts prevails, and was reſtored to the Patriarchal throne: *Methodius* being thrown into priſon by the *Caimacam* or Governour of *Conſtantinople*. But he being after ſome time reſtored to his liberty by the new Governour, and thinking himſelf not ſafe from the malice and revenge of *Parthenius*, who had got him diſplaced, takes ſanctuary in my Lord Embaſſadour's Palace at *Pera*, where he had all manner of good accommodation. *Parthenius* by his imperious carriage and cruell exactions grew hatefull to the Biſhops of his See, and to the generality of the *Greeks*; whereupon they accuſe him of fraud and injuſtice, and that he had detained for his private uſe the yearly tribute due to the Emperour, which had been collected: whereupon the *Turks* were content to diſplace him, provided that they made good the ſame ſumm. Thus after eight months ſitting he was baniſhed to the Iſland of *Cyprus*, and *Dionyſius* Archbiſhop

biſhop of *Lariſſa* made Patriarch. In this ſtate of affairs I left *Turky:* what has happened ſince, I leave to the relation of others. While I reflect upon theſe Revolutions and Changes, I am filled at the ſame time with amazement and pity, and cannot but put up this hearty prayer to *Almighty God*, (and I doubt not, but that whoſoever ſhall caſt his eyes upon theſe Papers, will joyn with me as heartily in it,) that He would be pleaſed to inſpire the *Grecian* Biſhops with ſober and peaceable counſels, that, laying aſide all partiality, and the conſideration of baſe worldly intereſt, they may ſtudy the good and quiet of their Church, and ſee at laſt in this day of their moſt ſevere Viſitation the things which belong to their peace, before they be hid from their eyes, and before their name and Religion be quite loſt and extinguiſht. To which ſad doom theſe horrid Differences ſeem fatally to encloſe them.

The ſeveral Metropolitanſhips and Biſhopricks under the Patriarch of Conſtantinople.

The State of the *Greek* Church, as to the number and order of the ſeverall Metropoliticall and Epiſcopal Sees now ſubject to the Patriarchate of *Conſtantinople*, is vaſtly different from

(*a*) what it was in ancient times; as may easily appear by comparing the following List, which I received from a very able and learned hand, whilst I lived in *Constantinople*, with any of the ancient *Notitia's* or Surveys. For, alas! besides the Alterations and Changes, which happen in the succession of several Ages, since the ruine of their Empire, such great Confusions have followed, that there seems to be a new face of things. Some Ecclesiasticall Dignities being lost in the ruine of those Cities from whence they were denominated; others retaining onely the Title; severall Metropolitans being without Suffragans, as the Archbishop of *Cæsarea*, to whose Jurisdiction formerly eight Bishops were subject; others having onely two or three; some few retaining a greater number, according as the *Christians* are more or less in the several Districts.

(*a*) See the *Notitia* of the Emperour *Leo*, who lived about eight hundred years since, in the *Jus Græco-Romanum*, published by *Leunclavius*: (where also is a Constitution about the Preeminence of the several Sees, as to their Session in Councils:) the Ἔκθεσις of the Emperour *Andronicus Junior* at the end of *Codinus*; as also that published by *Carolus à Sancto Paulo* in his *Geographia Sacra*, and more fully by Mr. *Beverege* in his Notes upon the 36. Canon of the Council held in *Trullo*.

A Ca-

A Catalogue of the Metropolitanſhips and Biſhopricks at this day ſubject to the Throne of Conſtantinople ; *which conſiſting onely of bare Names, when I received it, I have inſerted a few explications, to make it the better underſtood.*

Cæſarea.
Epheſus.
Heraclea. The Archbiſhop of this (*a*) See challenges a right of conſecrating the Patriarch: which cuſtome is ſtill continued. He writes himſelf *Exarchus* of all *Thrace* and *Macedonia*, and has five Biſhopricks under him; which are, *Callipolis*, a maritim City on the *Propontis*, *Rodeſto*, ſituated upon the ſame Sea, *Tyriloe*, *Metra*, and *Myriophyton* up in the Continent of *Thrace*.
Ancyra.
Cyzicus.
Philadelphia.
Nicomedia, (before which formerly

(*a*) *Vid.* Nicephor. Gregoram *lib.* 6. *Hiſtoriæ* p. 117. This honour being done to his See, as having been the Metropolis of the *Thracian* Dioceſe, before *Conſtantinople* was made the chief Seat of the Empire.

was *Sardes*, now utterly extinguiſht.

Chalcedon, now a poor Village, onely with one Church in it, dedicated to S. *Euphemia*. In the whole Province there may be about ſixty Churches, and no more.

Theſſalonica. This Archbiſhop has Juriſdiction over all *Theſſaly*, and has for Suffragans the Biſhops of *Citros*, anciently called *Pydna*, (a) *Servia*, *Campania*, *Petra*, *Ardamerion*, *Hieriſſus*, and Mount *Athos*, *Plantamon*, and *Poleanina.*

Athens. Under this Metropolis are the Biſhopricks of *Talantium*, *Scyrros*, *Solon*, and *Mendinitza.*

Pruſia.

Trapezond.

Philippolis.

Philippi and *Drama.*

Thebes.

Methymna.

Lacedæmon; under which are the Biſhopricks of *Cariopolis*, *Amiclæ*, and *Breſtena.*

Lariſſa; under which are the Biſhopricks of *Demetrias*, *Zetonion*, *Stagon*, *Thaumacus*, *Gardicion*, *Radobiſdion*,

(a) Σερβεια.

Sciathus,

Sciathus, *Loidoricion*, *Letza*, and *Agrapha*.

Adrianople; to which onely belongs the Biſhoprick of *Agathopolis*.

Smyrna.

Mitylene.

Serræ.

Chriſtianopolis; the ſame with *Arcadia*.

Amaſia, in *Cappadocia*.

Neo-Cæſarea.

Iconium.

Corinth; under which the Biſhoprick of *Damalon*.

Rhodus.

New Patras, in *Theſſaly*.

Ænus,

Dryſtra.

Tornobus; under which are the Biſhopricks of *Lophitzus*, *Tzernobus*, and *Preſilabe*.

Joannina, a City of *Ætolia*, formerly called *Caſſiope*; under which the Biſhopricks of *Bothrontus*, *Bella*, *Chimarra*, and *Drynopolis*.

Euripus.

Arta, the ſame with *Ambracia*, a City of *Epirus*.

Monembaſia, the ſame with *Epidaurus*, a City in *Peloponneſus*: under it

the Biſhopricks of *Elos* and *Marina*, *Rheon* and *Andruſa*.

Nauplium.

Phanarion and *Neochorion.*

Sophia.

Chios, now called *Scio.*

Paronaxia.

Tria.

Siphnus.

Samos.

Carpathus, now *Scarpanto.*

Andros.

Leucas. Theſe eight are Iſlands in the *Archipelago.*

Varna, near the *Danube.*

Old Patras; under which the Biſhopricks of *Olene*, *Methona* and *Corona.*

Proconneſus.

Ganus and *Chora.*

In the ſame Paper, that was put into my hands, theſe Biſhopricks were added.

Media, towards the *Euxine.*

Sozopolis, not far from *Adrianople.*

Prælabus, ſomewhere toward the *Danube.*

Capha, in the *Cimmerian Boſphorus*, a City of *Tartaria Præcopienſis.*

Gotthia, in the ſame Country.

Bindana,

Bindana, near *Sophia.*
Didymotichum.
Lititza.
Byſia.
Selybria.
Zychnæ, in *Macedonia.*
Neurocopus.
Melenicus.
Beræa.
Pogogiana, in *Illyricum.*
Chaldæa.
Piſidia.
Imbrus.
Myra.
Santorina, an Iſland near *Melos.*
Ægina.
Walachia: for this I ſuppoſe is meant by Οὐγγροβλαχία.

In *Moldavia* are four Biſhopricks; as in *Candia* there were lately three under the Metropolitan of that Iſland.

Several of the Biſhops mentioned in the Catalogue being freed from the Juriſdiction of the Metropolitans to which they formerly belonged, and ſo become in reſpect of them Αὐτοκέφαλοι, free and independent, and onely ſubject to the Patriarch, are called, by way of diſtinction, *Archbiſhops*; as he of *Samos*, for inſtance, who before was under *Rhodes*,

How ſome Biſhops have the title of Archbiſhops.

Rhodes, and ſo of the reſt. The Archbiſhops which have Suffragans under them ſtill, or had formerly at leaſt, being generally called *Metropolites*. But of the Metropoliticall and Epiſcopal Sees thus much.

Prieſts. Conſidering the Poverty of the *Greek* Church, and the ſcanty proviſions made for ſuch as enter into holy Orders, there being no rich Livings to invite them to doe ſo, it muſt onely be a principle of Conſcience at firſt, that makes them willing to take up that holy Calling, which deprives them of all other ways and means of getting a ſubſiſtence. For the Clergy muſt be content with their allowance, and not think to better their condition by buſying themſelves in any Secular employment, as being altogether inconſiſtent with their holy Profeſſion. But cuſtome and long uſe make things moſt troubleſom, and difficult to be born, eaſy at laſt. It is accounted a good Preferment, if in a Country-village the poor Prieſt can make in the whole year forty Crowns, out of which he pays a proportion to his Biſhop. For there being no Lands belonging to the Church, beſides the ſmall allowance agreed upon at firſt by him and the people,

Their poor Allowance and Maintenance.

people, they pay him ſo many Aſpers for Chriſtening their Children, giving them the Sacrament upon extraordinary occaſions, Burying their dead, and performing other Funeral rites, and the like. And on the great Feſtivals they preſent him with mony, or what is mony-worth, that he may expreſly mention their names, or their relations, whether alive or dead, when he comes to that part of the Liturgick-ſervice in the celebration of the Sacrament, where ſuch Commemorations are uſed; as believing ſuch a Recommendation, made by the Prieſt at that ſolemn time, to be of great force and efficacy. Marriage does not hinder any perſon, if he be not otherwiſe unqualified, from being put into holy Orders: nor is ſuch a one obliged to live from his Wife. But the general practice of the Church is againſt Marriage after Orders. So that if any Prieſt, once married, ſhould marry a ſecond time, much more, if a Prieſt not before married ſhould enter into this ſtate, they are liable to cenſures, and, as if the character imprinted upon them, when they were made Prieſts, were by this act raſed out, they are eſteemed as meer Laicks, and accounted Παξάνομοι or

Marriage no impediment to holy Orders.

or flagitious perſons, and tranſgreſſours of the Laws and Canons of the Church.

Their Habit. They have a diſtinct Habit from the people, which is black; wearing a Caſſock, and having a Felt-cap upon their heads of the ſame colour, over which they throw a kind of Veil, which hangs down behind their back, if they be *Kaloirs*; and are permitted by the *Turks* to wear their Hair long, and over their Shoulders. Which the other *Greeks* of late years preſuming to imitate, the chief *Vizir Achmet*, upon his return from *Candia*, fearing that it might be of ill effect and conſequence, if this Innovation were any longer indulged, commanded them under a grievous penalty to ſhave their heads as formerly: which they with haſte and trembling ſubmitted to, well knowing, that ſuch orders were not to be dallied with.

The Reſpect ſhewn to them. They are in great veneration among the people every-where, who have a juſt opinion of the neceſſity of their Order, and of the dignity of their Function, that they are ſet apart by *God* for his more immediate Worſhip and Service, and that without their Miniſtery the *Chriſtian* Religion would ſoon be at an end in *Turky*; and ſalute them always by the name of

of Παπᾶς or *Father*, giving them Reſpect where-ever they meet them, and oftentimes kiſſing their hands, and then putting them to their foreheads: which is one of the greateſt ſigns of Reverence in that part of the world.

Deacons, Subdeacons, and Readers.

Next to the Prieſts are the Deacons, of which there are great numbers belonging to the Biſhops, who are never advanced to the Prieſthood; and Subdeacons, which aſſiſt in the ſervice of the Church; and Readers, whoſe office is in the great Church to reade the Scripture to the people. But of theſe inferiour Orders I ſhall have occaſion to ſay ſomewhat hereafter. I ſhall onely adde thus much of the ſuperiour, that they are never conferr'd together and at the ſame time; but there is to be neceſſarily the interpoſition of a day at leaſt. And therefore if, upon a Capriccio of the *Grand Signor*, any ſimple *Kaloir* ſhould be deſign'd to be Patriarch, he is to be advanced by degrees, and not immediately placed in the Patriarchal Chair, till after ſome little time.

Superiour Orders how conferred.

Kaloirs or Monks of S. Baſil and S. Antony.

The ſtrict and ſevere courſe of life which the Religious lead is greatly admired by the *Greeks*, as the height of per-

perfection in this world, and what equals them to Angels. Of which sort are great numbers in *Greece* and the *Lesser Asia*, which follow the Rules and Constitutions of S. *Basil* the Great; as those do of S. *Antony*, who live upon Mount *Sinai* and *Libanus*, and are dispersed up and down *Ægypt* from the Desart to the Red Sea. The name Καλόγερος, or *Kaloir*, (the *Greeks* in their ordinary discourse mightily humouring this pronunciation) was at first, I suppose, appropriated to the old men of the Order; but now it lies in common among all, and is the general name by which they are called. They have their Convents in several By-places out of the publick roads, or in the Islands of the *Arches*, that they may the better enjoy their solitude and devotion; and are indeed not onely in their Retirements, but manner of life, divided and separated from the rest of the world. And indeed their innocency and strictness of life have procured them such an esteem among the *Turks*, otherwise barbarous and insolent, as that they seldome give these poor men any trouble, who, abandoning all secular business, give up themselves wholly to the severe exer-

exerciſes of Religion, and having neither will nor power to doe the leaſt injury to others, deſerve well of all by their inceſſant prayers for the peace and proſperity of mankind.

There are three degrees of them, according to their age and ſtanding, and the progreſs they have made in the Aſcetick diſcipline, to the higheſt of which they advance and proceed in due order. (*a*) The Novices, upon their firſt admiſſion into the Monaſtery, are immediately ſhaven, and oblige themſelves by vow to continue in this ſtate of Religion all their lives long, to lead a chaſt life, and to be obedient to their Superiours, and to all the reſt of their Brethren in *Chriſt*, and willingly and chearfully to undergo all the mortifications and ſeverities of a Monaſtick life for the Kingdom of Heaven. After they have compleated their Novitiate, in ſtead of the courſe Hair-cloath they have worn hitherto, they put on the Μανδύας or Coat, which they call (*b*) the leſſer Habit, and hereby become compleat Monks. But the holy *Three degrees of them.*

(*a*) Ἀρχάριοι.
(*b*) τὸ μικρὸν σχῆμα. Μικρόσχημοι.

and

and Angelicall or Divine habit, (*a*) as they variouſly word it, is reſerved for ſuch as are more eminent in piety and auſterity of life. Hence they are called μεγαλόσχημοι, ſuch as are admitted to put on the great Habit, which is onely a Hood thrown over their heads and ſhoulders. Some of theſe I have obſerved to have a little ſquare piece of cloath ſewed in the inward ſide of their Caps, or elſe worn next to their hearts under their woollen Shirts, upon which is the figure of a Croſs, with theſe letters at each ſide, IC. XC. N. K. that is, Ἰησῦς Χριστὸς νικᾷ, *Jeſus Chriſt overcomes*; which they look upon as an holy Amulet to preſerve them from evil and miſchief.

New names given them, when Profeſt.

At the time of their being Profeſt, new names are uſually given them: examples of which we have frequently in the Writers of the *Byzantine* Hiſtory. Thus (*a*) the Emperour *Manuel Comnenus*, upon his receiving the Habit, was called *Matthew*; and ſo his Wife, the Empereſs, *Mary*, when ſhe became a

(*a*) τὸ ἄγιον, ἀγγελικὸν, θεῖον σχῆμα. οἱ Μεγαλόσχημοι.

(*b*) Codin. *de Origin.* Conſtantinop. *p.* 80.

Nun,

Nun, was called *Xene:* and ſo (*a*) *Joannes Paleologus* was called afterward *Joaſaph.*

The chief Seat of theſe Religious is upon Mount *Athos*, which is indeed the principal Seminary of the *Greek* Church, which is hence uſually ſupplied with fit perſons to ſucceed in the vacant places and Dignities; to the acceptance of which ſome have been forced out of their Cells. I am moſt aſſured, that *Kaloirs* bred up here have a greater fame and reputation for piety and learning, then any others throughout the Empire. Upon which account it is known by no other name among the *Greeks*, then that of ἅγιον ὄρος, or the *Holy* (*b*) *Mountain:* and the *Turks*, in way of compliance with the fame that paſſes generally of that place, call it *Sheicher dâg*, or *the Mountain of Prieſts* or *Religious.*

Mount Athos, *the chief ſeat of their Reſidence,*

called the Holy Mountain.

Here are about one and twenty or two and twenty Monaſteries, whereof ſeveral belong to the *Bulgarians*, and one peculiarly to the *Ruſſians.* They

(*a*) *Pag.* 82.

(*b*) Hence ἀγιορείτης for a Monk, who is profeſſed and lives there.

who ſpeak moſt moderately ſay, there may be in the whole about four thouſand conſtantly reſident; no Woman of what quality ſoever being permitted to come among them, or indeed to ſet her foot within ſight of any of theſe Religious houſes: whereof ſuch as are near the Sea-ſhore are fortified, to prevent the Robberies of the Pirates, who ſometime land, and doe miſchief. But not having been my ſelf upon Mount *Athos*, for reaſons mentioned in other Papers, I forbear writing any thing upon hearſay, but refer the Reader to the deſcription of it written by the Archbiſhop of *Samos*, who lived ſeverall years there, in the *vulgar Greek*, and tranſlated into *French* at *Paris*, and publiſhed in *Engliſh* almoſt two years ſince at *London*.

The behaviour and employment of the Kaloirs.

The behaviour and employment of the *Kaloirs* is generally the ſame in all Monaſteries. They are exceeding induſtrious, painfull, and ſevere in their lives, and ſeem to keep up the credit of the firſt Inſtitution, and fall not ſhort of the great examples of ſome of their Predeceſſours, ſo much admired in the Ages paſt. They are ſtrict and diligent in their publick Devotions, at the

the appointed hours both of day and night. The ſpare time from their Devotion they employ in the neceſſary buſineſs of the Convent, each according to his quality: for every one has his employment. The Monks who are not in holy Orders, are ſome of them Mechanicks, and underſtand Iron-work or Building; others look to the Fields and Vineyards that are about their houſes; others make their Cloaths, and the like. Such Convents which lie toward either of the Bays at the end of the *Iſthmus* of Mount *Athos*, or are upon the *Boſphorus*, or in any of the Iſlands, maintain Boats, which they put to Sea in to take Fiſh. Though ſometimes, for want of fit perſons, in the leſſer Monaſteries eſpecially, they provide themſelves with ſuch things as they want with their money; but with ſome kind of regret, ſcarce caring to be at any expence for any thing that may be procured by labour and induſtry. The Prieſts and Deacons among them are, by reaſon of their character and function, exempt from all ſuch ſervile employments, and, by way of diſtinction from ſuch Eccleſiaſticks as are not profeſt, and ſo not under the obligation of any Rule or

Vow, are called, the former, Ἱερομόναχοι, or Θύρα μοναχοί, the latter, Ἱεροδιάκονοι. The leiſure-time they enjoy after they have performed their Offices is ſpent in reading, or collating or tranſcribing old *Greek* books, or elſe in viſits, according as their Superiour ſhall direct, and as civility or buſineſs ſhall require. Notwithſtanding this good husbandry and parſimonious way of life, in an ill year, when their corn and vines are blited, they are not able to ſubſiſt, and are forced to ſend out ſome of their number to beg the charity of others in order to their relief. But this is done very ſeldome, and onely when a real neceſſity urges.

Their ſevere way of living. We may juſtly ſuppoſe thoſe, who have renounced the pleaſures and delicacies and vanities of the world, not to be over-curious and nice in their Diet. They never touch any kind of Fleſh, or Fiſh that has bloud in it. Their chief food is Shell-fiſh, Olives, Beans and Pulſe, Onions, Melons, Raiſins, and what their Fields and Gardens afford. With this dry diet they make hearty meals, and enjoy good health, and find the happy effect of moderate and thin feeding in a laſting vigorous old age.

age. Their Bread is courſe and hard, being uſually twice baked. Thrice a week, that is, on Monday, Wedneſday and Friday, they do not end their Faſt till after three a clock in the afternoon. After Evening-prayers they are content with a cruſt of bread and a draught of water. On other days they eat the Fiſh that they account lawfull, and White-meats, and then allow themſelves to drink Wine. In the great *Lenten* Faſt before *Eaſter*, ſome will eat but once in eight and forty hours; others will forbear all kind of ſuſtenance for two or three or four entire days.

Monaſteries in the Iſlands not far from Conſtantinople.

There are ſeveral of theſe Monaſteries in the Iſlands, which in the Sea-charts are called *l'Iſole roſſe*, or *the Red Iſlands*, about ſix or ſeven leagues from *Conſtantinople*, divided from each other by little Streights: whereof the five which lie toward the Bay of *Montagnia* (which I take to be the ſame with the *Sinus Nicopolitanus*) are uninhabited, being little, and very rocky; their names not worth mentioning. *Pyrgos* lies directly over againſt the Bay of *Nicomedia*. The Iſland which lieth nigheſt to *Conſtantinople* is called by the *Greeks* Πρῶτο, by the *Turks Kinali*, where is a

ſingle Monaſtery. The greateſt Iſland, called *Prencipe*, (the *Antigonia*, if I miſtake not, of the Ancients,) may be about ten or twelve miles in compaſs, where are two Convents, and but one Town at preſent; the other having been conſumed by fire. Next to this is *Chalce*, which the *Turks* call *Heibili*, about half as big as the former; where I found three Convents. In the ground before the Monaſtery dedicated to the *Holy Virgin*, (to the South-weſt of the Iſland) which maintains about thirty *Kaloirs*, is the Sepulchrall Monument of Mr. *Barton*, ſent Embaſſadour from Queen *Elizabeth* to the *Ottoman Port*; by whoſe wiſe conduct the Trade of the *Levant*-Company of Merchants was firſt eſtabliſhed in thoſe parts: For the good ſucceſs and proſperity of which I acknowledge my ſelf very much obliged to pray. To doe right to the memory of this Honourable Gentleman, I preſume the Reader will pardon me, if I here put down the Inſcription, as I found it ſomewhat faultily engraven upon the upper Stone, which the worthy Factory take great care to keep in good repair.

Edvardo

Edvardo Barton, · *Illuſtriſſimo Anglorum Reginæ Oratori, Viro Præſtantiſſimo, qui poſt reditum à bello Ungarico, quo cum invicto Turcarum Imperatore profectus fuerat, diem obiit, Pietatis ergô.*
Ætatis An. XXXV. *Salutis vero anno* 1597. XVIII. *Cal. Jan.*

The *Greeks*, who live upon theſe Iſlands, get a good livelihood by Fiſhing, being free not onely from the cohabitation, but from the viſits of *Turks*, who, very fearfull of ſtorms and foul weather, hate the Sea, and ſeldom care to go thither for pleaſure or curioſity, but when they collect the *Haratch* or Head-mony of the poor *Chriſtians*. *The* Greeks *living upon theſe Iſlands how maintained.*

The Monaſtery ſituated upon the *Thracian* ſide of the *Boſphorus*, at a place called *Mabro Molo*, or the *black Rock*, is of a mighty reputation among the *Greeks* of *Conſtantinople* and the neighbouring Villages, and frequented by them in great companies on the Feſtival of the *Aſſumption* of the H. *Virgin*, to whom it is dedicated. Between fifty and ſixty years ſince, a certain *Kaloir* belonging to *Bujukdere*, a neighbouring *A famous Monaſtery ſituated at* Mabro Molo *upon the* Boſphorus.

Village upon the ſame ſide of the water, either by chance or curioſity, walking up and down among the over-grown buſhes, at laſt lighted upon an Ἁγίασμα or holy Fountain, where was engraven the figure of the B. *Virgin*; which as ſoon as he had diſcovered to thoſe of his own Nation and Religion, they grew ſatisfied of the truth of an old Tradition which paſſed current among them, that formerly there ſtood in that melancholick Receſs a Church or Convent. Whereupon, with great expence and difficulty, they obtained leave to raiſe the preſent Building. The ground on which it ſtands belongs to the *Moſch* of the Emperour *Bayazid* in *Conſtantinople*, for which they pay a yearly rent of thirty Dollers. And to procure the protection and favour of the *Boſtange Baſhi*, or chief Gardener of the *Grand Signor*, a great Officer in the *Seraglio*, whoſe juriſdiction reaches to the mouth of the *Black Sea*, to whom they have recourſe in caſe of any injury and oppreſſion, they preſent him every month with ten Oaks of wax, (each containing between two and three pounds *Engliſh*,) with ſheep and kids for the uſe of his family. The Patri-

arch

arch once a year makes a viſit to this Convent, and celebrates the Sacrament in their Chappell: for which honour they make him a Preſent of five hundred Aſpers. Here are maintain'd about five and thirty *Kaloirs*, whereof onely ſeven Prieſts, as the good man *Macarius* the Ἡγούμενος or Superiour acquainted me, when I was upon the place with him: from whom alſo, at the ſame time, I received this following Narrative. That in the year 1661. or 1662. (for I have forgot the exact year) the preſent Emperour Sultan *Mahomet Chan*, hunting not far from the *Euxine*, (to which kind of exerciſe he is very much addicted,) in the purſuit of his game, at laſt, wearied and tired, lighted to reſt at a Fountain at ſome little diſtance from their Convent. Upon the news of which, they conſulted, whether they ſhould wait upon him with ſome poor Preſent or no: at laſt one of the pert Monks undertook it. Advancing toward the Emperour, having made his reverence after the cuſtom of the Country, and making an excuſe for the preſumption he was guilty of, he preſented him with a little Cheeſe and a basket of Cherries: then which latter nothing could

could have been more welcom to him, being thirſty and over-heated with exceſſive riding, and who yet in ſuch an extremity abhorred the leaſt thought of Wine. After ſome little time he calls the poor *Kaloir*, and very calmly asked him, whether he would become a *Muſulman*, out of deſign queſtionleſs to have preferred him. But he, no way wrought upon by this powerfull temptation, continued ſpeechleſs in his humble poſture, with his eyes fixt upon the ground. The Emperour no way diſpleaſed with his behaviour, which he lookt upon as a modeſt denial, *Well*, ſaid he, *I perceive you have a mind to continue as you are*; and then bidding him look up, made a half circle with his hand, telling him, he gave the grounds lying about, which he thus markt out, to the Convent; and then commanded one of his favourite-Attendants to give the poor man thirty pieces of Gold.

Women Profeſt.

There are ſeverall (*a*) Women, which wear a Veil, but moſt of them Widows and old, and forced by po-

(*a*) Μονάστειαι, Ἀσκήτειαι, Καλογείαι *ſive* Καλόγεραι.

verty

verty to take a Vow upon them; this way getting a tolerable ſubſiſtence from the Church, which they attend upon the Feſtival-days: and they are oftentimes employed in looking to the ſick, and ſuch like pious and charitable drudgeries. I was told of ſome few Convents of Virgins profeſt, and particularly of one in *Scio*: as alſo of *Anchorets*, living in deſolate Hermitages upon herbs and water, and ſuch like courſe fare; but out of the ſight of the world, and far from any company. But theſe matters not being within the compaſs of my own obſervation and knowledge, I chuſe rather to be ſilent, then venture to relate uncertain Stories and Hearſays. *Anchorets.*

The preſent *Greeks* reckon up Seven *Myſteries*, which with them is another name for *Sacrament*: but this limited and ſet number, in the defence of which in the laſt Century they were very pertinacious, as they are now in this, was unknown to the *Greek* Church for above a thouſand years after *Chriſt*, and was afterwards in all probability taken up in compliance with the *Latines*. Of theſe they admit onely two, *Baptiſm* and the *Supper of the Lord*, as *Seven Myſteries or Sacraments.*

(*a*) ge-

(*a*) generally neceſſary to Salvation, and as inſtituted by our B. *Saviour:* the reſt, as delivered by the Church, and as founded in Scripture, and in the practice of the firſt Times. The word *Myſtery*, formerly in a large ſenſe applied, in the Writings of the Ancients, to any ſacred or religious Rite or uſage whatſoever, that, beſides the bare outward act of Ceremony, may have ſome farther hidden meaning, (in which ſenſe S. *Paul* calls Marriage (and the neceſſary adjuncts and conſequences of it) *a great Myſtery*, becauſe it is a type and repreſentation of the near relation which is between *Chriſt* and the Church, as he explains himſelf 5 *Epheſ.* 32.) in after-times became appropriated to theſe Seven:

(*b*) Baptiſm.
(*c*) Unguent of Chriſm.
(*d*) Euchariſt.
(*e*) Penance.

(*a*) *Reſponſ.* 2. *Patriarchæ Jeremiæ*, *pag.* 240. Ἂν γὰρ τὰ κυριώτερα τῶν μυςηρίων τὸ βάπτισμα καὶ ἡ κοινωνία ἡ θεία δῶρον, καὶ ὧν ἄνευ σωθῆναι ἀδύνατον· ἀλλὰ καὶ ταῦτα παρέδωκαν ἡ ἐκκλησία, τὰ λοιπὰ φημι ἄχρι τῆς ἑπτά.

(*b*) τὸ βάπτισμα.
(*c*) τὸ μύρον τὸ χρῖσμα].
(*d*) ἡ εὐχαριστία.
(*e*) ἡ μετάνοια.

(*a*) Holy

(*a*) Holy Orders.
(*b*) Matrimony.
(*c*) Oyl with Prayer.

Of all which I will diſcourſe particularly in the ſame order as they are here mentioned.

Although there be no time preſcribed for the Baptiſm of Infants, yet they ſeldom either defer it beyond the eighth or tenth day, or haſten it before, unleſs in caſe of violent ſickneſs, and for fear of ſudden death. For they believe ſuch an abſolute neceſſity of this *Sacrament*, which they ground on thoſe words of our *Saviour*, S. *John* 3. 5. *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God*, as that they entertain hard and cruel thoughts of the ſtate of Infants, which by ſome misfortune and caſualty are deprived of it. To prevent which miſchief, and ſecure their fears, where there is a real and certain danger of imminent death, in the abſence of a Prieſt, who is at all other times the onely lawfull Miniſter of this ſacred Rite, it is al-

Baptiſm.

In caſe of neceſſity Laypersons may baptize.

(*a*) ἡ ἱερωσυνη.
(*b*) ὁ γαμος.
(*c*) τὸ ἐυχέλαιον.

lowed

lowed to Lay-persons of either Sex, as it is expresly laid down in their publick Confession of Faith, written in the *vulgar Greek*, and printed in the year 1662. (a) *It is not lawfull and proper for any one to baptize, but a lawfull Priest, except in time of necessity: and then a Secular person, whether man or woman, may doe it.*

Baptism publick and in the Church.

Font, its several names.

At all other times the Infant, if well, is to be brought to Church: in the entrance of which toward the *Narthex* is the Font, usually large, and about a foot and a half deep, which they call by several names, as ὁ Λουτὴρ, or the *Laver*, Βαπτιστήριον, Φωτιστήριον, and Κολυμβήθρα or *Pool*, (alluding to that in *Jerusalem* mentioned in the 5. chap. of S. *John*, whose waters had a miraculous virtue in them of healing divers diseases; or to that other in *Siloam*, S. *John* 9. 7. where the blind man by the command of *Christ* washt, and received his sight; the waters of Baptism having the same effect upon the mind by virtue

(a) Τὸ διατεταγμένον βάπτισμα δὲν πρέπει, νὰ γίνεται ἀπὸ ἄλλον τινὰ παρὰ ἀπὸ τὸν νόμιμον ἱερέα, μὰ εἰς καιρόν τινος ἀνάγκης ἐμπορεῖ νὰ κάμη τὸ μυστήριον τοῦτο καὶ κοσμικὸν πρόσωπον ἀνδρὸς ἢ γυναικὸς, *pag.* 118.

of

of our B. *Saviour*'s inſtitution, as they had upon the body.)

The Water made uſe of is uſually conſecrated for this purpoſe on the Feaſt of the *Theophania*, or *Baptiſm* of our *Saviour*, and that with great ſolemnity, after the celebration of the other bleſſed Sacrament: for which there is a peculiar office. This they call ὁ μέγας ἁγιασμὸς, or *the great Sanctification.* But becauſe a ſufficient quantity of water for the whole year may not be bleſſed at that time, and (beſides) what is reſerved may be apt to putrefy, and ſo be unfit to be uſed, every month, or ſooner, in greater Cities, they furniſh themſelves with more. *The Baptiſmal water when conſecrated.*

In the Winter, that the tender body of the Infant may not ſuffer by cold, they for the moſt part warm the water, (perfumed with ſweet herbs) upon which the Prieſt breaths, and makes a Croſs, and then poureth Oyl upon it in form of a Croſs three times; with which having anointed the Child, and holding him upright with both his hands, and his face turned toward the Eaſt, he performs the myſticall Rite with this form of words, *The manner of Baptiſm.*

(a) *The*

(*a*) *The Servant of God, ſuch a one, is baptized in the name of the Father, and of the Son, and of the Holy Ghoſt, now and for ever.* Amen. At the mention of each Perſon of the *Trinity* the Prieſt dips the Child under water: at which time (*b*) the Godfather, if it be a Male-child, who is here always ſingle, anſwers, *Amen*, in all thrice. (*c*) Which threefold Immerſion they for the moſt part rigidly retain, according to the cuſtom and practice of the firſt Ages; though they do not ſcruple to vary from it upon occaſion, being content ſometimes to pour water upon the face of the Infant three times, in acknowledgment of the Myſtery of the H. *Trinity*, in whoſe name the Infant is Chriſtened. But whether the Sacramental Rite be either by Immerſion or by Affuſion, the effect of the Sacrament is the ſame, that is, (*d*) the waſhing away of Original

Threefold Immerſion.

Though ſometimes Pouring or Affuſion.

(*a*) Βαπτίζεται ὁ δοῦλος τοῦ Θεοῦ εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(*b*) Ἀνάδοχος *ſeu* Σωτηχος, *Compater, ſeu Pater Spiritualis, qui infantem è lavacro ſuſcipit.*

(*c*) The 50. Canon of the Apoſtles, as that Collection is called, commands τρία βαπτίσματα μιᾶς μυήσεως ἐπιτελεῖν, that is, as it is there explained, τρεῖς δηλαδὴ καταδύσεις ἐν ἑνὶ βαπτίσματι.

(*d*) *Vid.* Ὁμολογ. *pag.* 117.

ſin

ſin derived from the firſt Parent of mankind, (which they call τὸ ἁμάρτημα προπατορικὸν,) and an undoubted ſeal of eternal Life, the Baptized perſons being regenerated and made members of the Body of *Chriſt.*

The form of Baptiſm is always pronounced paſſively in the way of declaration, *The Servant of God, ſuch a one, he or ſhe, is baptized*, &c. not actively, *I baptize thee.* For which (*a*) *Gabriel* Archbiſhop of *Philadelphia* aſſigns theſe two poor reaſons, or ſhifts rather: the one, that although our B. *Saviour*, at the inſtitution of this Sacrament, uſed the active voice, when he ſaid, *Go teach all nations, baptizing them in the name*, &c. yet it is read paſſively in S. *Mark*, chap. 16. 16. *He that believes and is baptized ſhall be ſaved:* the other, that this way of expreſſion ſavours more of modeſty and humility; which he pretends to fetch from S. *Chryſoſtome.* Whereas there is but little difference in the forms, and none in the ſenſe: *Such a one is baptized*, that is, as he adds by way of explication, ὑπ' ἐμοῦ ἢ δι' ἐμοῦ, *by me*, *The form of words paſſive.*

(*a*) *in opuſculo* περὶ τῶν ἁγίων καὶ ἱερῶν μυστηρίων. *Venetiis A. C.* 1600. *p.* 24. *a.*

being indeed the very ſame with, *I baptize ſuch an one.* The zealous men of both *Communions* are certainly to blame, while they are ſo eager and fierce in defence of their own form, and uſe bitter and ſevere Invectives one againſt another for a matter of ſo ſmall moment, as this variety of expreſſion ſeems to be. But as to the latter words, *in the name of the Father, and of the Son, and of the Holy Ghoſt*, in which both agree, the *Greeks* univerſally hold them ſo neceſſary and eſſential to the Sacrament, that unleſs they are entirely and diſtinctly pronounced, they think that it is not ſo much the Sacrament of Baptiſm which is celebrated, as a ludicrous imitation, or heretical and profane abuſe of it.

The ſame water not uſed twice.

They never uſe the ſame water a ſecond time: but if two or three Infants are to be baptized at the ſame time, ſo often they empty and fill the Laver. But the water which has been made uſe of for this or the like ſacred purpoſe, is not thrown away into the ſtreet, like other common water, but poured into a hollow place, which they call θαλασσίδιον, or χωνεῖον, under the Altar, where it is ſoaked into the earth, or finds a paſſage.

Soon

Unguent of Chrism, or Chrismation.

Soon after, a Prayer or two being interposed, the Priest proceeds to anoint the newly-baptized Infant, lately covered with its Mantle and Swaddling-cloaths: for in the *Greek* Church *Chrismation* is inseparable from *Baptism*, and though reckoned as a distinct Mystery, as indeed it is, is in a manner a necessary appendage and complement of it; according to the 48. Canon of the Council of *Laodicea*, which orders τῷ ἐπουρανίῳ χρίεσθαι μύρῳ τοὺς φωτιζομένους, *the baptized persons to be anointed with the heavenly Chrism.* (*a*) *Which Chrism*, as *Matthæus Blastares* explains it out of *Zonaras* and *Balsamon*, whose words for the most part he retains, *being sanctified by Prayer and the invocation of the Holy Spirit, sanctifies the persons anointed with it, and makes them partakers of the heavenly Kingdom of Christ; unless impenitence and impiety of life afterwards alienate and render them unworthy of it.*

Confirmation.

Confirmation among the *Greeks* con-

(*a*) Ταῖς εὐχαῖς καὶ τῇ ἐπικλήσει τοῦ Ἁγίου Πνεύματος ἁγιαζόμενον, τοὺς χριομένους ἁγιάζει, καὶ μετόχους τῆς ἐπουρανίου τοῦ Χριστοῦ βασιλείας καθίστησιν· εἰ μὴ τὸ τοῦ βίου ἠμελημένον καὶ ἡ τῶν ἔργων φαυλότης ἡμᾶς ταύτης ἀλλοτριώσειεν.

ſiſts of this one ſingle Rite; and is therefore called by them τὸ μύρον ἢ χρίσμα, *Unguent* or *Chriſm*, or joyntly, τὸ μύρον τῦ χρίσματος, or *the unguent of Chriſm*, and peculiarly σφραγὶς or ὑπασφραγισμὸς, the *Seal* or *Obſignation.*

In this no impoſition of hands uſed.

This being practiſed onely upon Infants newly baptized, and that without Impoſition of hands, (this material part of the Rite having been for ſeveral Ages neglected by the *Greeks*,) and not reiterated and repeated when they are adult and grown up, ſome Zelots of the *Roman* Communion, (making no diſtinction between the myſticall Rites of the *Chriſtian* Religion, neither making allowances for different cuſtoms and uſages, which ſeldom keep at the ſame ſtay, but alter and vary in the whole, or in part at leaſt,) as if every punctilio and circumſtance in the Ceremonial part were eſſential, hereupon have objected the want of it to the *Greeks*, and maintain with great zeal and fury, that they have no ſuch thing as *Confirmation* among them. Theſe differences have been carried on with great animoſities on both ſides, and have helped to make the Schiſm irreconcileable; the *Greeks*, upon the reproaches made

made them by the *Latines*, that the *Chriſmation* uſed by their Prieſts is unlawfull, and a meer uſurpation of *Epiſcopal* right and power, growing more and more obſtinate: as may be ſeen from the *Encyclicall* Epiſtle of the Patriarch *Photius*, who does as ſharply reflect upon the *Roman* practice, fomenting and keeping up the controverſy, which had been ſtarted long before with great heat. For that he was not the firſt, who by his wit and power introduced the preſent cuſtom among his *Greeks*, as ſome have imagined, I could demonſtrate by undeniable teſtimonies, if it were agreeable and proper to mix controverſies in this preſent Compendium and Narrative.

Anointing how made.

This Anointing and Obſignation is made upon the forehead, eyes, noſtrills, mouth, ears, breaſt, hands and feet, the Prieſt repeating theſe words, Σφραγὶς δωρεᾶς Πνεύματος Ἁγίου. Ἀμήν. *The Seal of the gift of the Holy Spirit. Amen.* Which form they derive from the Aſſeſſors of the Council of *Conſtantinople* held in *Trullo*, and thus explain: (*a*) *as*

(*a*) Ὁμολογ. *p.* 120. ὡς ἂν νὰ ἔλεγε, Μὲ τὴν χρίσιν τούτου τοῦ ἁγίου μύρου σφραγίζεσαι καὶ βεβαιώνεσαι εἰς τὰ χαρίσματα τοῦ Ἁγίου Πνεύματος, ὅπου πέρνεις εἰς βεβαίωσιν τῆς Χριστιανικῆς σου πίστεως.

if the Priest had said at large, *With the anointing of this holy Ointment thou art sealed and confirmed in the graces of the Holy Spirit, which thou receivest for confirmation of thee in the Christian Faith.* The reason of which form is assigned in their Ὁμολογία or Confession. (*a*) *As the Holy Spirit formerly descended upon the Apostles in the shape of fire, and poured upon them his Gifts: in like manner, when the Presbyter anoints the baptized person with holy Oyl, the Gifts of the Holy Spirit are poured out upon him from above.* And to this they apply the words of S. *Paul*, 2 *Cor.* 1. 21, 22. *Now he which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts.* But as for the anointing part, they quote no higher authority then the writings which bear the name of *Dionysius Areopagita.*

This Oyl onely sanctified by the Patriarchs and Bishops.

Though this Oyl be used by Presbyters in the performance of this Rite, yet it is onely blest and sanctified and made

(*a*) *ibid.* —— Καθὼς πάλαι τὸ Πνεῦμα τὸ Ἅγιον ἐκατάβηκεν εἰς τοὺς ἀποστόλους ἐν εἴδει πυρὸς, καὶ ἔχυσεν εἰς αὐτοὺς τὰ χαρίσματά τε· τέτοιας λογῆς καὶ τῶρα, ὅταν ὁ ἱερεὺς χρίει τὸν βαπτιζόμενον μὲ τὸ ἅγιον μύρον, χύνονται ἐπάνω εἰς αὐτὸν τὰ χαρίσματα τοῦ Ἁγίου Πνεύματος.

fit

fit for uſe by the Patriarch or Biſhops; as is expreſly aſſerted by *Gabriel Philadelphienſis*, and in (*a*) the Catecheticall Confeſſion, and (*b*) in the *Bethleemitick Synod.* This is done on Thurſday in the Holy week. They are wonderfull curious in the compoſition of it, it being made up of Storax, Balſam, Caſſia, Myrrh, and the decoction of twenty ſeveral Drugs, Seeds and Plants added to and mixed with Wine and Oyl: a Catalogue of all which Ingredients you may find in the *Euchologion.* This is afterward diſtributed and put into round bottles or vialls, either glaſs or glazed over, called Βυκία, but often Ἀλάβαστρα or *Alabaſters*, in alluſion to the *Alabaſter* box of ointment, which S. *Mary Magdalen* brake and poured upon our *Saviour*'s head.

The compoſition of it.

When they deny the reiteration of this Rite, it is with an exception of one particular caſe: (*c*) for when Hereticks or Apoſtates, ſenſible of their er-

This Rite not reiterated, except in one particular caſe.

(*a*) *pag.* 121.

(*b*) ὁ Ἀρχιερεὺς —— τὸ ἅγιον μύρον μονώτατος ἐπιτελεῖ. *pag.* 247.

(*c*) Τοῦτο τὸ μυστήριον δὲν δίδοται δεύτερον παρὰ εἰς ἐκείνους, ὁποῦ θέλουσιν ἐπιστρέψειν ἀπὸ τὴν ἄρνησιν τοῦ ὀνόματος τοῦ Χριστοῦ. Ὁμολογ. *pag.* 122.

rours and impieties, are re-admitted, after juſt proofs of a hearty and ſincere repentance, into the boſome of the Church, they are confirmed again, after the ſame manner as when they were firſt Chriſtned, *by the grace of the Holy Spirit*, in the holy Faith, which they now profeſs. And herein they follow the 7. Canon of the Council abovementioned. But this is ſcarce ever practiſed of late, it being death for a *Renegado* to renounce *Turciſm*, and embrace *Chriſtianity.*

Euchariſt moſt commonly expreſſed by the word λειτουργία, *and ſometimes by* ἡ μυσταγωγία, *and* τὸ τῆ ἱερουργίας μυστήριον.

Before I mention the Rites and Ceremonies uſed at the celebration of the holy and auguſt Sacrament of the Body and Bloud of our *Lord*, it will be neceſſary to premiſe ſomewhat concerning their Liturgick Books. The word λειτουργία, though in the general it is uſed of Prayer, or any part or office of the ſacred miniſtery of Religion, is reſtrained to this great and tremendous Myſtery, called ſometime, for diſtinction-ſake, ἡ ἁγία, ἱερὰ καὶ θεία λειτουργία, or the holy, ſacred and divine Liturgy or Miniſtration: and the Prieſt, from this principal and eminent prerogative of his Function, being ſet apart to offer up this commemorative Sacrifice, is peculiarly called

λει-

λειτουργὸς or *Liturgiſt*, as well as τελεσιουργὸς and τελεστικὸς, the Miniſter of the ἱεραὶ τελεταὶ, or the moſt ſolemn Rites of the *Chriſtian* Worſhip.

Theſe Liturgick Books or Offices are onely three: for though there be Liturgies that go under the names of S. *Peter*, S. *Mark*, S. *Matth.* and S. *James*, &c. they, being confeſſedly ſpurious, are rejected by the *Greeks*, as well as by ſome of the ſober *Romaniſts*. The pretended one of S. *Peter* was ſcarce heard of for fifteen hundred years and more: it is ſtuffed up with Interceſſions and Prayers to the *Virgin Mary*, who is there called Θεοτόκος, and other Saints. Where is alſo the *Ave Maria*, the *Gloria Patri*, and other notorious and manifeſt proofs of its late invention, the Forger having contrived it to agree in many things with the *Roman* Canon of the Maſs. S. *Mark*'s Liturgy is equally ſuppoſititious, there being mention in it of the inferiour Eccleſiaſtick Orders, of the *Triſagion*, of the *Nicene* Creed, of the title and appellation of Θεοτόκος deſervedly given to the B. *Virgin*, of the Diptychs, and of the Imperial City of *Conſtantinople*, τῆς ἁγίας Χριστῷ τῷ Θεῷ ἡμῶν πόλεως καὶ τῆς βασιλευούσης, and the like

Their Liturgick Books.

like ſigns of its noveltie. If it be ſaid, that theſe are onely inſertions and interpolations, but the body and contexture of the Liturgies may be juſtly referred to the Apoſtles as to their Authours; they cannot expect, either wiſely or civilly, that this ſhould be yielded to them meerly upon the ſtrength of their fancy, (for they have not the Authority of any ancient Writer to countenance it,) that every Apoſtle made a diſtinct Liturgy: for this does not ſuit with the ſimplicity of the celebration of it in the *Apoſtles* times, and in the ſecond and third Century, according to the account we find of (*a*) it in *Juſtin Martyr.* More indeed may be ſaid for the pretended Liturgy of S. *James*, as being mentioned in the 32. Canon of the Council in *Trullo*, and by (*b*) *Proclus:* but it was not received among them, as appears from *Balſamon*'s firſt anſwer to *Marcus* Patriarch of *Alexandria*, and from *Jeremias* Patriarch of *Conſtantinople*, who lived in the laſt Century, in his anſwer (*c*) to the Divines of *Wittenberg.* Nor

(*a*) *V. Apolog.* 2. *verſus finem.*
(*b*) *de Traditione Divinæ Miſſæ.*
(*c*) *V. Reſponſ.* 1. *pag.* 98. 103.

could

could I ever learn, that it is at any time uſed by any of the *Chriſtians* of the *Eaſt*; though (*a*) *Allatius* tells us it is one day in the year recited at *Jeruſalem*, out of reſpect to the memory of S. *James*, the firſt Biſhop of that City: that is, I ſuppoſe, on the twenty third day of *October*, which is the day of his Commemoration.

The three Liturgies I was mentioning are thoſe of S. *Baſil*, S. *Chryſoſtome*, and S. *Gregory* Biſhop of *Rome*, whom they diſtinguiſh from the reſt of that name by the additional title of ὁ Διαλόγος, or the *Dialogiſt*, from the Books he wrote in that form and ſtyle. For he is commonly ſuppoſed to be the Authour of the λειτουργία τῶν προηγιασμένων, or *Liturgia Præſanctificatorum*; though, I think, it ought to be aſcribed to *Germanus* Patriarch of *Conſtantinople*, as ſhall be proved elſewhere, his Junior by ſome hundreds of years. All of which, but eſpecially the two firſt, (by the cunning contrivance of thoſe who governed the Church, to advance the ſuperſtitious fancies of their Times, under a pretence of ancient Piety recom- *Onely three.*

(*a*) *de Libris Eccleſiaſticis Græcorum, pag.* 16.

mended

mended by thoſe holy men, whoſe names they have in great veneration,) ſeem horribly altered and corrupted from what they were anciently; as is demonſtrable from thoſe many and various interpolations, which plainly ſavour of Novelty; and from that great variety of manuſcript copies, two of which ſcarce agree, unleſs in ſome of the moſt ſolemn Prayers.

Theſe Liturgies read at ſet times,

For the better eſtabliſhment of decency and order in the Worſhip and Service of God, and for prevention of all confuſion, there is a certain and fixt rule appointed to be obſerved every-where in the reading of theſe Liturgies at ſet times, it not being left to the liberty and humour of any Prieſt to make uſe of which he thinks fit.

and when.

The Liturgy of S. *Baſil* is read onely ten times in a year; that is, on the five Sundays of the great *Lent*, from *Quadrageſima* to *Palm-Sunday* excluſively, on Thurſday and Saturday in the *Holy week*, on the Eves of *Chriſtmas* and *Epiphany*, and on the firſt day of *January*, which day is devoted to the memory of the great *Saint*.

The Liturgy of S. *Chryſoſtome*, which is more contracted then that of S. *Baſil*,

is

is recited on all other Sundays and Feſtivals, and other days, when they celebrate the Sacrament; (*a*) except in *Lent*, at which time, except Saturdays and Sundays and the feaſt of the *Annunciation*, they uſe the Liturgy of the *Præſanctificata*. But of this I ſhall ſpeak more diſtinctly hereafter.

(*a*) *V.* 52. *Can. Synodi Trullanæ.*

The manner of conſecrating the holy Sacrament.

The Sacrament of the holy Euchariſt is performed after this manner. The Prieſts and Deacons, having waſht their hands, (by which Ceremony they deſign to ſhew, with what Purity of Soul and Body they ought to approach theſe holy Myſteries,) carry the gifts of Bread and Wine preſented by the people to the Altar of the *Prothesis*; by this oblation (which they call προσκομιδὴ or προσαγωγὴ) ſeparating them from profane and common uſe.

The holy Bread marked at the top.

The top of the Loaf is marked either with a Square in a Circle, or Square only, with two right lines croſſing each other, with ſeveral letters in each quarter, thus,

Which

and cut into ſeveral parts.

Which being pierced in ſeveral places, is at laſt cut and divided from the reſt into various Particles by a Knife, ſet apart for this purpoſe, which they call ἁγία λόγχη, or the *holy Launce*, alluding to the Launce which pierced our *Saviour*'s ſide. With this Launce he makes a Croſs upon the Seal, ſaying thrice, (*a*) *in memory of our Lord God and Saviour Jeſus Chriſt.* Then he ſtrikes his Launce upon the right ſide of it, and cuts it, ſaying, (*b*) *He was led as a ſheep to the ſlaughter:* afterward upon the left, ſaying, (*c*) *and as an innocent ſheep before the ſhearer is dumb, ſo He opened not his mouth:* then upon the upper part, ſaying, (*d*) *His judgment was taken away in his humiliation*; and upon the lower, ſaying, (*e*) *But who ſhall declare his generation?* After this he lifts up the Bread, thus cut off, ſaying, (*f*) *For his life is taken from the earth*; and lays it in the Patin, ſay-

(*a*) εἰς ἀνάμνησιν τῦ Κυρίε ἡμῶν Θεῦ καὶ Σωτῆρος ἡμῶν Ἰησῦ Χριςῦ.

(*b*) ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη.

(*c*) καὶ ὡς ἀμνὸς ἄκακος ἐναντίον τῦ κείροντος αὐτὸν ἄφωνος, ὕτως οὐκ ἀνοίξει τὸ στόμα αὐτῦ.

(*d*) ἐν τῇ ταπεινώσει αὐτῦ ἡ κρίσις αὐτῦ ἤρθη.

(*e*) τὴν δὲ γενεὰν αὐτῦ τίς διηγήσεται;

(*f*) ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτῦ.

ing,

ing, (*a*) *The Lamb of God, which takes away the ſin of the world, is offered for the life and ſin of the world.* Then thruſting his Launce into it, he ſays, *And one of the ſouldiers pierced his ſide with a launce, and ſtraitway there iſſued forth bloud and water:* upon which the Deacon pours wine and water into the Chalice. This bleſſed Bread is onely deſign'd to be conſecrated. Afterward the Prieſt, out of the ſame or another Loaf, (for it is indifferent, ſeveral being offered by the people for theſe purpoſes,) takes a ſmall piece, ſaying, (*b*) *In honour and memory of our moſt Bleſſed and glorious Lady, the Mother of God, the ever-Virgin* Mary; *by whoſe interceſſion receive, O Lord, this Sacrifice upon thy ſuperceleſtial Altar.* Then he elevates the Particle, and lays it on the right ſide of the Holy Bread. Then he takes another piece, and ſo to the ninth; which are placed on the left ſide: all which he offers up in honour of S. *John*

(*a*) Θύε] ὁ ἀμνὸς τῦ Θεῦ, ὁ αἴρων τὴν ἁμαρτίαν τῦ κόσμυ, ὑπὲρ τ τῦ κόσμυ ἁμαρτίας.

(*b*) Εἰς τιμὴν καὶ μνήμην τ ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκυ καὶ ἀειπαρθένυ Μαρίας, ἧς τ πρεσβείαις πρόσδεξαι, Κύριε, τὴν θυσίαν ταύτην εἰς τὸ ὑπερκόσμιόν συ θυσιαστήριον.

Baptiſt,

Baptiſt, the Apoſtles, S. *Baſil*, *Gregory* the Divine, *Chryſoſtome*, *Athanaſius*, *Cyrillus*, *Nicolas*, and all holy Biſhops; S. *Stephen*, *George*, *Demetrius*, *Theodorus*, and all holy Martyrs; S. *Antony*, *Euthymius*, *Saba*, *Onuphrius*, *Athanaſius* of Mount *Athos*, and all holy Monks; holy Phyſicians, who cured *gratis*, *Coſmus* and *Damianus*, *Cyrus*, *John*, *Panteleemenon*, *Hermolaus*, *Sampſon*, *Diomedes*, *Thallaleus*, *Tryphon*, and the reſt; S. *Joachim* and *Anna*; and of the Saint of the day, and all Saints; (*a*) *for the ſake of whoſe prayers and ſupplications, O God, protect us:* and in behalf of the Biſhop of the place, and of the whole Hierarchy, of Benefactors, and Friends, and Relations, living and dead, (here he names the perſons whom he is deſired particularly to commemorate) (*b*) *that the merciſull God would indulge them pardon.* Then he puts a little ſilver inſtrument upon them, that the Coverings may not touch the Particles, (which are put in three rows,) and ſo diſorder them, it being made of two ſhort arches croſſing each other in the figure of a

(*a*) ὧν τ ἱκεσίαις ὁπίσκεψαι ἡμᾶς, ὁ Θεός.
(*b*) —φιλάνθρωπε Κύριε, συγχώρησον.

ſtar,

ſtar, hence called Ἀστερισμός repeating theſe words, (*a*) *And the ſtar came and ſtood over where the young child was.* And then they cover the Patin and the Chalice diſtinctly with linen or ſilk, ſaying at the firſt, *The Lord is King, and hath put on glorious apparel,* &c. and at the ſecond, (*b*) *Thy power, O* Chriſt, *hath obſcured the heavens, and the earth is full of thy glory now and for ever:* and afterward both together with a larger covering or veil, which they call ἀὴρ, ſaying, (*c*) *O our God, hide us under the ſhadow of thy wings now and for ever. Amen.*

All which, that is, both Bread and Wine, making the Oblation, are bleſſed ſoon after (*d*) by this ſolemn Prayer, *The Oblation of Bread and Wine how bleſſed.*

(*a*) S. *Matth.* 2.

(*b*) ἐκάλυψεν οὐρανοὺς ἡ ἀρετή σου, Χριστέ—

(*c*) Σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων σου, ὁ Θεὸς ἡμῶν.

(*d*) Ὁ Θεὸς, Θεὸς ἡμῶν, ὁ τὸν ὑφάντιον ἄρτον τὴν τροφὴν τῆς παντὸς κόσμου, ὁ Κύριος καὶ Θεὸν Ἰησοῦν Χριστὸν, ἐξαποστείλας σωτῆρα καὶ λυτρωτὴν, εὐλογοῦντα καὶ ἁγιάζοντα ἡμᾶς, αὐτὸς εὐλόγησον τὴν προθεσιν ταύτην, καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερκόσμιόν σου θυσιαστήριον· μνημόευσον, ὁ ἀγαθὸς καὶ φιλάνθρωπος, τῶν προσηνεγκότων, καὶ δι' ὧς προσήγαγον, καὶ ἡμᾶς ἀκατακρίτους διατήλαξον ἐν τῇ ἱερουργίᾳ τῶν θείων συμυστηρίων· [ἐκτόνως] ὅτι ἡγίασαι καὶ δεδόξασαι τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ, &c.

which they call ἡ εὐχὴ τῆς προθέσεως. *O God, our God, who haſt ſent our Lord and God,* Jeſus Chriſt, *our Saviour and Redeemer, (who does bleſs us and ſanctifie us) to be the heavenly Bread and nouriſhment of all the world; do thou bleſs this Oblation, and receive it upon thy ſuper-celeſtial Altar. Remember, O gracious and mercifull God, thoſe who offer it, and thoſe for whom it is offered, and preſerve us blameleſs in the celebration of thy Divine Myſteries:* (this being ſaid by the Prieſt in a ſoft and ſtill voice, as it were to himſelf, he afterwards ſays aloud) *For thy moſt venerable and glorious Name of Father, Son, and Holy Ghoſt, is ſanctified and glorified now and for ever. Amen.*

The firſt or leſſer Proceſſion.

This Prayer of Benediction being pronounced, the Elements, though barely bleſt and yet unconſecrated, become (*a*) *venerable* and *divine Gifts* or *Oblations*, as they ſpeak. The Deacon having received the book of the Goſpell from the hands of the Prieſt, holding it on high, that the people may the better ſee it, goes out at the North-door of the Chancell, the inferiour Offi-

(*a*) σεβάσμια καὶ θεῖα.

cers

cers carrying Tapers before him, and is followed by the Prieſt: and ſo having made a ſhort Proceſſion in the Body of the Church, they enter into the Chancell at the middle door, and depoſit the Goſpell upon the middle Altar, where the Conſecration is always made. (This they call (*a*) the firſt and leſſer *Introitus* or Entrance.) Then the Prieſt ſays this Prayer ſecretly. *O Omnipotent Lord God, who onely art holy, who receiveſt the ſacrifice of praiſe from thoſe who call upon thee with their whole heart, receive our Prayer, who are Sinners, and bring us to thy holy Altar, and make us fit to offer up to thee Gifts and ſpiritual Sacrifices for our Sins, and the Treſpaſſes of the people: and grant that we may find favour before thee, and that our Sacrifice may be acceptable unto thee, and that the good Spirit of thy grace may dwell in us, and in theſe Gifts thus offered, and in all thy People.* Next, the Quire ſings the Hymn, which begins, (*b*) *Come let us adore and fall down before* Chriſt: *ſave us, thou Son of God*, &c. and the other ſhort

(*a*) Ἡ μεγάλη καὶ μικρὰ εἴσοδος.

(*b*) Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν τῷ Χριστῷ. σῶσον ἡμᾶς υἱὸς Θεοῦ, &c.

Hymn, (which they call Τρισάγιον,) (a) *Holy God, holy and powerfull, holy and immortall, have mercy upon us. Glory be to the Father, and to the Son, and,* &c. Which being ended, the Deacons reade the (b) Epiſtle and Goſpell appointed for the day. So far, in ancient times, when the Diſcipline of the Church flouriſhed and was kept up in its perfection and vigour, the *Catechumeni* were admitted to be preſent in their proper place, (this being the *Miſſa Catechumenorum,*) and then were diſmiſſed with a peculiar Prayer, the Deacon crying aloud and making proclamation, (c) *Whoſoever of you are* Catechumeni, *depart*; (and this was repeated thrice) *let none of the* Catechumeni *ſtay: you who are of the number of the faithfull or compleat Chriſtians, ſtay. Let us more and more call upon God in peace.*

The ſecond or great Proceſſion.

Then the Prieſt ſays ſeveral private Prayers to himſelf: after which he, ad-

(a) Ἅγιος ὁ Θεὸς, ἅγιος ἰσχυρὸς, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. δόξα Πατρὶ, καὶ, &c. which may be rendred declaratively, *God is holy, he is holy and,* &c.

(b) τὸ προκείμενον τῶ Ἀπιστόλω καὶ τῶ Εὐαγγελίω.

(c) Ὅσοι κατηχούμενοι προέλθετε, οἱ κατηχούμενοι προέλθετε, ὅσοι κατηχούμενοι προέλθετε· μή τις σὺν κατηχουμένων, ὅσοι πιστοί. ἔτι καὶ ἔτι ἐν εἰρήνη τῶ Κυρίω δεηθῶμεν.

vancing

vancing towards the Altar of *Prothesis*, takes off the Chalice, which he holds in his hand covered, and is attended by the Deacon carrying the Patin, in which is the holy Bread, that is to be consecrated, upon his head, and that covered too with a piece of silk, that it may not be seen; and by the other inferiour Ministers, going before in order with the Launce, the Sponge wherewith they wipe the Dish and the Chalice, gilt Crosses, Incense, Pots, Tapers, and little Bells, and the like. They all pass out at the little North-door, and proceed slowly into the Nave or *Area* of the Church, about which they take a compass: the Quire in the mean while singing the Hymn which they call *Cherubicus*. The people during this Procession shew all imaginable reverence, bowing their heads, bending their knees, and sometimes prostrating themselves upon the pavement, and kissing the hem of the Priest's Stole, as he passes by, besides crossing themselves continually during this pomp, and repeating these words, (*a*) *Remember me, O Lord, in thy Kingdome*; the Priests

(*a*) Μνήσθητί μου, Κύριε, ἐν τῇ βασιλείᾳ σου.

and Deacons interceding for themſelves and the people in this form, (*a*) *The Lord God be mindfull of us all in his Kingdom now and for ever.* Then they enter in at the ἁγία πύλη, or middle Door, and place the Elements upon the Altar directly oppoſite to it, in order to their conſecration. This Proceſſion they call (*b*) the ſecond or great *Introitus* or Entrance or acceſs to the Altar.

The undue veneration ſhewn by the Greeks *herein.*

This ſeems to be, and really is, as they order the matter, the moſt ſolemn part of the *Grecian* Worſhip, and at which they expreſs the greateſt devotion, if we may judge of it by theſe outward and viſible ſigns. A practice that really gives great offence, and is wholly unjuſtifiable, notwithſtanding all the little and trifling excuſes and pretenſions made by (*c*) *Symeon Theſſalonicenſis* and *Gabriel Severus* in favour of it: as, that προσκύνησις ſignifies any Adoration and Reſpect in general; and that the Elements, by their being bleſt and ſeparated from common uſe, are already ſanctified and dedicated to

(*a*) Πάντων ἡμῶν μνησθείη Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ πάντοτε νυν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
(*b*) Ἡ δευτέρα καὶ μεγάλη εἴσοδος.
(*c*) Ἐν τῇ ἐξηγήσει εἰς τὴν λειτουργίαν.

God,

God, and ſo (*a*) are in a readineſs and diſpoſition to be conſecrated and made the Body and Bloud of *Chriſt*; and that they are fit matter prepared and determined to this Sacramental end and purpoſe. Therefore, ſay they, *this Adoration is juſtly due to them.* Whereas after the Conſecration, when the Symbols are expoſed and ſhewn to the people, the Reverence is not half ſo great; onely a little bowing of the body, which is ſoon over. But the miſcarriage ſeem'd to me, when I was preſent, ſo groſs and ſcandalous, as that it needs no other confutation then the bare relating.

The Conſecration.

When the Prieſt conſecrates, the Door of the *Bema* or Chancell is ſhut up, or at leaſt the (*b*) Veil or Curtain drawn before it; the people being wholly debarred from the ſight of the Prieſt's conſecrating the holy Elements,

(*a*) Ὕλη ἐυδεχομένη καὶ ἀναγκαία καὶ ἀφιερωμένη πρὸς τὸ γενέσθαι κυρίου σῶμα καὶ αἷμα Χριστοῦ.

(*b*) Βηλόθυρον, *januæ adyti velum: quandoque ſcribitur* Ϛημόθυρον, *ſed malè*; βῆλον *enim in ſequioribus Græciæ ſeculis pro velo ponebatur: antiquitus* ἀμφίθυρα *&* καταπέτασμα. But this latter alſo ſignifies the Altar-cloath, in whoſe four corners the names of the four Evangeliſts are embroidered. *Vid.* Symeonem Theſſal. περὶ τῶν ναῶν, *p.* 215. *in Eucholog.*

and no perſon of what quality ſoever ſuffered to be preſent, but ſuch as belong to and attend upon the holy ſervice. After the recital of ſeveral Prayers and Antiphons, and the *Conſtantinopolitan* Creed, (the ſame with that which is commonly, through a miſtake, called the *Nicene* Creed, unleſs in the Article of the *proceſſion of the Holy Spirit from the Son*, which is inſerted by the *Latine* Church,) the Prieſt proceeds to the conſecration of the Elements, (the Deacon having fanned with a little Fan, called Ῥιπίδιον,) ſaying ſoftly to himſelf, (after the Quire has ſung the ὑμνὸς θριαμβικὸς or triumphant Song, *Holy, holy, holy Lord God of Sabaoth, Heaven and Earth are full of thy glory: Hoſanna in the higheſt; Bleſſed is he that cometh in the name of the Lord; Hoſanna in the higheſt.*) *With theſe bleſſed Powers, O mercifull Lord, we cry aloud and ſay, Thou art holy, altogether holy, and great is thy glory; ſo is thy onely-begotten Son, and thy Spirit. Thou art holy, altogether holy, and great is thy glory; who ſo loveſt the world, that thou gaveſt thy onely-begotten Son, that whoſoever believes in him ſhould not periſh, but have everlaſting life; who, when*

when He had come and fulfilled the Diſpenſation which He undertook for us, in the night in which He was betrayed, or rather in which He delivered up himſelf for the life of the World, took Bread into his holy, pure and ſpotleſs hands; and when He had given thanks, and bleſſed it, and ſanctified it, and brake it, He gave it to his holy Diſciples and Apoſtles, ſaying, (here he inclines his head, and, laying his hand upon the Bread, ſays with a loud voice) *Take, eat, this is my Body which is broken for you for the remiſſion of ſins: likewiſe alſo after ſupper, He took the Cup,* (which taking up in his hand he ſays aloud) *Drink you all of this; this is my Bloud of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſins.*

Afterwards he ſays ſecretly, *Mindfull therefore of thy ſaving command, and of all things done for us, of thy Croſs, Reſurrection the third day, Aſcenſion into Heaven, Seſſion at the right hand of God, and of thy ſecond and glorious Coming again,* (then with a loud voice) *we offer to thee thine of thine own, in all things and through all things* —— the Quire ſinging, *We praiſe thee, we bleſs thee, we give thanks to thee, O Lord, and we*

we make our ſupplications to thee, O God. Then the Prieſt prays again, *We alſo offer to thee this rational and unbloudy worſhip and ſervice; and we beſeech thee, and pray thee, and make our ſupplications to thee, ſend forth thy Holy Spirit upon us, and upon theſe Gifts that lie before us.* After ſome Adorations and ſhort private Prayers, (as, (*a*) *O Lord, who ſenteſt thy moſt Holy Spirit upon the Apoſtles at the third hour, do not, O mercifull God, take this thy Spirit from us*; and, *Create in me a clean heart, O God, and renew a right ſpirit within me*, which he repeats thrice to himſelf,) the Prieſt, ſtanding upright, ſigning the holy Elements with the ſign of the Croſs three times, ſays privately, (*b*) *Make this Bread the precious Body of thy Chriſt*; and then, (*c*) *Make that which is in this Cup the precious Bloud of thy Chriſt*; (laying both his hands upon them;) (*d*) *changing them by thy Holy Spirit:*

(*a*) Κύριε, ὁ τὸ παναγιον Πνεῦμα ἐν τῇ τρίτῃ ὥρᾳ τοῖς ἀποστόλοις καταπέμψας, τοῦτο, ἀγαθὲ, μὴ ἀντανέλῃς ἀφ' ἡμῶν.

(*b*) ποίησον μὲν τὸν ἄρτον τοῦτον τίμιον σῶμα τοῦ Χριστοῦ σου.

(*c*) τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ τίμιον αἷμα τοῦ Χριστοῦ σου.

(*d*) μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.

and

and ſoon after, *that this Sacrament* (*a*) *may be to thoſe who partake of them for the health and ſobriety of the Soul, the remiſſion of Sins, the fulneſs of the Kingdom of heaven, and aſſurance in thee, and not for our ſin and condemnation.* Then it follows, *We offer alſo this rational ſervice for thoſe who reſt in Faith, for our Anceſtours, Forefathers, Patriarchs, Prophets, Apoſtles, Preachers, Evangeliſts, Martyrs, Confeſſours, Virgins, and for every Soul made perfect by Faith; and eſpecially for the glorious and ſpotleſs ever-Virgin* Mary, *S.* John Baptiſt, *all the holy Apoſtles, the Saint whoſe memory we now celebrate, and all thy Saints,* &c. Here he names ſeveral of the living and dead. For the dead he ſays, *for the reſt and eaſe of the Soul of thy Servant in the bright place,* (*b*) *whence all grief and ſighing are baniſh'd; and make it to reſt where the light of thy Countenance ſhines.* Then he prays God to remember all the Orthodox Clergy: and then,

The Commemoration of living and dead.

(*a*) ὥστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς καὶ, &c.

(*b*) ἔνθα ἀπέδρα λύπη καὶ στεναγμός. So in the Liturgy of S. *James.*——ὅπου ἀναπαύσεως φῶς περιέχουσιν. in *Biblioth. Patr. edit. Pariſ. pag.* 9, 11, 17. of S. *Mark*, *pag.* 34, 35. and of *Gregorius Dialogus*, *p.* 129.

We

We offer also this rational service for the whole world, for the holy Catholick and Apostolick Church, for all Christian Princes, their Courts and Armies, that God would grant them a peaceable reign, that we may live a peaceable and quiet life in all godliness and honesty, &c. Several other Prayers and Responses follow, together with the *Lord's* Prayer.

Elevation. The Priest comes to the middle door of the Chancell, and elevates the Bread, which he afterwards breaks and divides into four parts, and lays them down in the figure of a Cross: one of which he puts into the Chalice, (*a*) wherein is poured again some warm water; after which he himself communicates. At the reception of the Cup, he drinks thrice, saying, at the first sip, *In the name of the Father*, at the second, *and of the Son*, at the third, *and of the Holy Ghost.*

The Priests and Deacons receive the Elements apart and distinctly in this form. At the delivery of the Bread,

(*a*) They mix Water with the Wine before the Consecration at the *Prothesis*, and then again after Consecration, as is plain from the Liturgy of S. *Chrysostome.* See also the Ἑρμηνεία λειτουργίας τῶν προηγιασμένων in *Euchol.* pag. 190.

(*a*) *The*

(*a*) *The precious, holy, and undefiled Body of the Lord God, our Saviour* Jesus Christ, *is given to thee for the remission of sins and everlasting life:* and at the delivery of the Cup, (*b*) *The precious and holy Blood of our Lord and Saviour* Jesus Christ *is given to thee for the remission of sins and everlasting life.* This tenour of words is not always retained, but admits of a variation, the Priest saying sometimes, *I give unto thee the precious and holy Body of our Lord,* &c. sometimes, *Thou receivest the precious and holy Body of our Lord,* &c.

After they within the Sanctuary or Holy place have been partakers of the Divine and tremendous Mysteries, the Deacon, standing at the middle door with the Chalice lifted up in his hands, invites the Communicants to approach; (*c*) *Come hither, in the fear of God, with Faith and Charity.* He then dips a spoon, λαβὶς, into the Chalice, and

(*a*) Μεταδίδοταί σοι τὸ τίμιον καὶ ἅγιον καὶ ἄχραντον σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

(*b*) Μεταδίδοταί σοι τὸ τίμιον καὶ ἅγιον αἷμα τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

(*c*) Μετὰ φόβου Θεοῦ καὶ πίστεως καὶ ἀγάπης πρόσελθε.

taking

taking out a bit or bits, which are usually very small, of the consecrated Bread (called μαργαρίτης or pearls) soaked in and floating upon the Wine, he puts it to their mouths, saying to each, (a) *The precious and holy Body and Blood of our Lord and Saviour* Jesus Christ *are given to thee for the remission of thy sins and eternal life*; or, with a little alteration, *Thou receivest the precious and holy Body and Blood of*, &c.

The Sacrament in both kinds.

Thus the people communicate in both kinds; which is the express doctrine and constant practice of the *Greek* Church: which they ground on the words of our B. *Saviour*, S. *John* chap. 6. v. 53. *Verily, verily I say unto you, Except you* (that is, all of you, for no particular order of men being mentioned, they understand this declaration universally) *eat the flesh of the Son of man, and drink his blood, you have no life in you*; and on the example of the *Apostles*; and on the history of the Institution, explained by S. *Paul* in his first Epistle to the *Corinthians*, 11. Chapter.

(a) Μεταλαμβάνει τὸ τίμιον καὶ ἅγιον σῶμα καὶ αἷμα τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν σου καὶ εἰς ζωὴν αἰώνιον.

It

It is an uſual cuſtom with them, and certainly in it ſelf highly commendable, and which argues a great ſenſe of the dignity of theſe Holy Myſteries, that before they receive the Sacrament, they ask Forgiveneſs one of another. The Deacon begs it of the conſecrating Prieſt, who always takes care to be reconciled to any one who has a matter againſt him, before he approaches the Altar. The Prieſts, who aſſiſt, turn their heads to the right hand and to the left, ſignifying by this geſture their deſire of Forgiveneſs, if they have offended any there preſent. And the people, who communicate, every one for himſelf, ſays aloud, in the hearing of all, before the act of receiving, Συγχωρίσατε, Χριστιανοί, *Forgive, O Chriſtians:* which the reſt with one voice anſwer, Ὁ Θεὸς συγχωρέσῃ σε, *God forgive you.* *Of their mutual asking Forgiveneſs, before they communicate.*

When the Communion is over, the Prieſt diſtributes promiſcuouſly to ſuch as are preſent the bleſſed Bread unconſecrated. (For onely the upper part of the Loaf, circumſcribed within the Seal, hence called ἡ σφραγὶς, is uſed for the Sacrament.) This is called by ſeveral names; as θεῖος ἄρτος, or *divine bread*; ἁγίασμα and εὐλογία, from its being ſancti- *The bleſſed Bread diſtributed afterward among the people.*

ſanctified and bleſſed; and moſt commonly ἀντίδωρον, being given in ſtead of the conſecrated holy Gifts or Elements to thoſe who do not communicate: to which the people aſcribe great efficacy and virtue; and which they oftentimes carry home, and beſtow upon their ſick Friends, thinking it as effectual, if not more effectual then any Phyſick. The ſacred Solemnity is ſoon after concluded, the Prieſt diſmiſſing the people with a Bleſſing.

Thus much in the general. I ſhall now proceed to mention ſeveral things relating to this Argument, which if I had inſerted in the precedent Paragraphs, might have interrupted the ſeries and order of this moſt ſolemn Adminiſtration, which now lies cloſe, as to all the material parts of it, and falls under one eaſy view.

In what moment of time the Conſecration is made.

As to the moment of Conſecration, in which the Symbols become and are made the Body and Bloud of *Chriſt*, 'tis certain that the *Greeks*, herein following the authority of ſeveral ancient Writers of their Church, do not hold this Divine Myſtery to be perfected and conſummated by or after the pronunciation of thoſe words, *Take, eat, this is my*

my Body; the Change, what-ever it be, not being made, according to S. *John Damaſcen*, but by the deſcent and illapſe of the Holy Spirit upon the Gifts or Elements placed upon the Altar. Therefore in order to the completion of this Sacrament, they adde Benediction and Prayers, in which they do explicitely implore the Divine grace of the *Holy Spirit of God:* the Prieſt, after he has recited the words of our B. *Saviour* in the Inſtitution, invoking God in theſe words, *Send thy Holy Spirit upon us, and upon theſe holy Gifts lying before us*; and after a little pauſe, having three times made the ſign of the Croſs, adding, (which I purpoſely repeat) *Make this Bread the precious Body of thy Chriſt, and that which is in this Cup the precious Bloud of thy Chriſt*; then with his hand lift up, and held over them, *changing them by thy Holy Spirit.* Theſe are the formall words of the Liturgies of S. *Chryſoſtome* and S. *Baſil* now in uſe. It is of no great moment what ſome object, that the laſt words of all, *changing them by thy Holy Spirit*, are omitted in ſeveral ancient Manuſcript Exemplars; for the ſame thing, that is, that the Elements be-

come ſacramental by the intervention and deſcent of the Holy Spirit, is ſaid expreſly in the ſhort prayers which precede, which are confeſſedly ancient, and free from any interpolation. Thus in their (*a*) Confeſſion of Faith, 'tis poſitively aſſerted, that the *Change is made by the operation of the Holy Spirit of God, whom the Prieſt invokes at that time, conſummating this Myſtery, and praying, Send thy Holy Spirit upon us and,* &c. *For after theſe words there preſently follows a* μετουσίωσις. Of this change I am next to ſpeak.

Of the change made after Conſecration, which they call Μετουσίωσις.

'Tis moſt certain, that the doctrine of *Tranſubſtantiation*, by virtue of which, according to the fancies of the *Romaniſts*, the natural ſubſtance of the Elements is ſuppoſed to be annihilated and wholly deſtroyed, the Species or Accidents onely remaining, was not admitted in the *Greek* Church till of late years: there being nothing in their Liturgies tending that way; onely that a Change is made, and that the Elements after

But this doctrine altogether new;

(*a*) διὰ τῆς ἐνεργείας τοῦ Ἁγίου Πνεύματος, οὗ τὴν ἐπίκλησιν κάμει τὴν ὥραν ἐκείνην, διανατελιὼς τὸ μυστήριον τοῦτο, ἐπευχόμενος καὶ λέγων, Κατάπεμψον, &c. Μετὰ γὰρ τὰ ῥήματα ταῦτα ἡ μετουσίωσις παρευθὺς γίνεται.

conſe-

conſecration become the Body and Bloud of *Chriſt:* (which no *Chriſtian* of what Communion ſoever does doubt of in the leaſt.) And this they thought fit to expreſs by the names of μεταβολὴ, μεταποίησις, μετασοιχείωσις, without determining the manner of the Preſence of *Chriſt* in the Sacrament. For that theſe words do not infer ſuch a ſubſtantial Change, that is, that the Elements notwithſtanding their Conſecration retain their eſſence and nature, though they are, as they are juſtly ſaid to be, the Body and Bloud of *Chriſt*, is clear, not onely becauſe at the ſame time they are acknowledged, in the Liturgy of S. *Baſil*, to be ἀντίτυπα τῶν ἁγίων σωμάτων καὶ αἱμάτων, *antitypes and repreſentations of his holy Body and Bloud*; but becauſe the perſon baptized is ſaid μεταποιηθῆναι, or to be *changed*; and ſo of (*a*) the Water: which cannot be underſtood of a natural change: and in the Office of Baptiſm, they pray, that

(*a*) Μεταποίησον, ἁγίασον, καθάρισον τὸ ὕδωρ τοῦτο, —ὥσπερ τὸ ἁγιάσθηναι τὸ ὕδωρ τοῦτο τῇ δυνάμει καὶ ἐνεργείᾳ τοῦ Ἁγίου Πνεύματος, *Euchol. pag.* 350. And ſo in the Office τῶν μικρῶν ἁγιασμῶν they repeat the ſame words, *pag.* 449. Ὡς μεταποιηθῆναι τὸ ἐν αὐτῷ Καταζόμενον, —*pag.* 353.

the water may be ſanctified τῇ δυνάμει καὶ ἐνεργείᾳ καὶ ἐπιφοιτήσει τοῦ Ἁγίου Πνεύματος, *by the power and operation and acceſs of the Holy Spirit.* (And ſo the like they ſay of the (*a*) Oyl uſed at that time.) Which very manner and form of words being uſed of the Elements of Bread and Wine, that they are ſanctified and conſecrated, and become the Body and Bloud of our Saviour by the power and operation and deſcent of the Holy Spirit upon them, can no more infer a ſubſtantial change in the one then in the other.

and the word wholly new too.

There is no mention made of a μετουσίωσις in any Liturgy, Creed, or Prayer, the word being wholly new, and altogether unknown till the latter end of the laſt Century, when it was firſt uſed (as I hope I may pardonably conjecture) by *Gabriel* Archbiſhop of *Philadelphia*, in his Treatiſe of the Seven myſteries; who, though otherwiſe a zealous defender of the Rites of the *Greek* Church, yet living at *Venice*, and not unacquainted with the niceties and ſubtilties of the *Latine* School-men, might eaſily be wrought upon to bring

(*b*) *Vid. Euchol. p.* 354.

in

in this new word, in a way of compliance with the Doctrine of *Rome*; of which *Jeremias* Patriarch of *Conſtantinople*, who made him Archbiſhop, ſeems to be utterly ignorant. For he, far more agreeably to the rules of modeſty and truth, in his Declaration of the Faith of the *Greek* Church in the matter of the Sacrament, in his Anſwer to the *German* Divines, ſays onely thus much, that (*a*) *the Catholick Church believes, that after the Conſecration the Bread is changed into the very Body of* Chriſt, *and the Wine into his very Bloud, by the Holy Spirit*, without defining more particularly the nature and manner of the Change. Nor do I find that this word began to be of common uſe, at leaſt in the publick and authentick Writings of the Church, for ſeveral years after. For the two Synods that were held at *Conſtantinople*, on purpoſe to condemn and anathematize the Confeſſion of Faith

(*a*) Δοξάζει ἡ καθολικὴ ἐκκλησία, ὅτι μὴ τὴ ἁγιασμὸν ὁ μὲν ἄρ]ος μεταβάλλε]αι εἰς αὐτὸ τὸ σῶμα τῦ Χειςῦ, ὁ δ' οἶνος εἰς αὐτὸ τὸ αἷμα, διὰ Πνεύμα]ος Ἁγίυ, *Reſponſ.* 1. *ad Theologos Wittenberg. p.* 86. Ὁ ἄρ]ος γίνε]αι σῶμα Χειςῦ, καὶ ὁ οἶνος καὶ τὸ ὕδωρ αἷμα Χειςῦ, ἐπειτήσει τῆ Ἁγίυ Πνεύμα]ος, μεταποιῆ]αι αὐτὰ ὡσὲρ λόγον καὶ ἔννοιαν, *Reſponſ.* 2. *pag.* 240. —— ὐ τύπος, ἀλλ' αὐτὸ τὸ σῶμα τῦ Κυρίυ πεθεωμένον, *ibid.*

publiſhed by that great man *Cyrillus Lucaris*, Patriarch of that See, the one under his immediate Succeſſour *Cyrillus* of *Berrhœa*, in the year 1638. the other under *Parthenius*, in the year 1642. ſeemed to abſtain religiouſly from the uſe of it, each of them onely declaring, (*a*) that *the Elements by the bleſſing of the Prieſt, and the deſcent of the Holy Spirit upon them, became the true Body and Bloud of* Chriſt. Afterward indeed, in the year 1643. there was a Confeſſion of Faith made in the name of the *Eaſtern* Church, in the way of Queſtion and Anſwer, in the *leſſer Ruſſia*, approved of by *Parthenius* and the three other Patriarchs and ſeveral Metropolitans, though not publiſhed till the year 1662. wherein, together with this new word, they eſtabliſht the doctrine of *Tranſubſtantiation.* (*b*) *After theſe words*, (the Prayers above mentioned,) *there preſently follows a* μετȣσίωσις *or Tranſubſtantiation, and the Bread is changed into the true Body of* Chriſt, *and the Wine*

(*a*) *Vid. Synod. primam pag.* 76. 80. *&* *Synod.* 2. *pag.* 129. *edit. una cum Confeſſione Cyrilli, pag.* 145.

(*b*) —— ἡ μετȣσίωσις παρευθὺς γίνεται, καὶ ἀλλήσει ὁ ἄρτος εἰς τὸ ἀληθινὸν σῶμα τȣ̃ Χριστȣ̃, καὶ ὁ οἶνος εἰς τὸ ἀληθινὸν αἷμα· ȣ̓πομένονται μόνον τὰ εἴδη, ὁπȣ̃ φαίνȣνται, καὶ τȣ̃το κατὰ τὴν θείαν οἰκονομίαν, *p.* 124.

into

into his true Bloud: the Species, which appear, onely remain, and this according to the Divine diſpenſation. But if we reflect upon the ſtate and condition of the *Greek* Church at that time, and conſider by what arts and by whoſe aſſiſtence *Cyrillus Lucaris* was firſt depoſed by the *Turks*, and afterwards ſtrangled, and his ingratefull Succeſſour advanced into his throne, it will ceaſe to be a matter of wonder to us, that this man (who had ſtudied Philoſophy in his younger days under the *Jeſuits* at *Galata*, and was wholly governed by them; whoſe end too was as diſmall as his Predeceſſour's, he being baniſht to *Tunis*, and there by order of the *Port* ſtrangled) and the reſt of the Λατινόφρονες or *Latinizing* Biſhops ſhould renounce the Faith of their Anceſtours, and determine thus boldly. And how they have been wrought upon ſince, in the *Synodus Bethleemitica*, to come up more fully to this and ſeveral other Tenents of the *Roman* Church, ſhall appear hereafter. The *Romaniſts* are now aware, that there is no hope and likelihood of reconciling *Greece* by bluſtring and force; and therefore they betake themſelves to cloſer arts and methods of

ſubtlety: the *Greeks* bred up in the College of that Nation at *Rome*, eſpecially after they have finiſhed a courſe of ſtudy, being ſent into *Turkie*, upon a deſign of working an Union, and of reducing their Countrymen from the ſcandal and guilt of Schiſm and Hereſy; who are permitted to diſſemble their Communion, and oftentimes are advanced to great Dignities in the Church; to whom, being men of great eloquence, and wit, and learning, and policy, I believe theſe Alterations are chiefly to be aſcribed. In the mean time, let the Zelots of the *Roman* Church triumph, that the preſent *Greeks* declare abſolutely for them: we need not envy them a victory, which they have gained by ſuch baſe and treacherous Arts, not to ſay Bribery. But however, this is one great argument, that the opinion of *Tranſubſtantiation* is wholly new among them, that they have not much ſtudied the point, but heedleſly take it upon truſt with an implicite faith. For when their Biſhops and Prieſts are urged with the horrid and monſtrous conſequences of it, fully made out from Scripture and Philoſophy, they ſtand amazed, and return no other anſwer but this, that it

is

is a great Myſtery, and not to be diſputed. 'Tis certainly a great, an holy, a venerable Myſtery, this we moſt readily and heartily acknowledge; but how much better had they conſulted the honour of the *Chriſtian* Religion, and the peace of the Church, had they not proceeded ſo boldly and blindly to ſuch a peremptory definition?

They uſe Leavened bread in the Sacrament.

The *Greeks* uſe Leavened bread in the Sacrament: which practice of their Church they defend with great fierceneſs, as if our B. *Saviour* had clearly and in expreſs terms forbad the uſe of *Azymes*. For ſo they interpret the words of the Inſtitution, that *Chriſt* ſaid of Bread, not of Azyme, that *it was his Body:* as if there could be no Bread truly and properly ſo called without a mixture of *Leaven* in it. But that which they moſt rely upon is, an imagination, that our *Saviour*, in the celebration of the *Paſſeover*, anticipated the uſual time of the *Feſtival*, and kept it a day before, (which they think may be proved from S. *John* 18. chap. v. 28. and chap. 19. 14.) that is, *Lunâ decimâ tertiâ*, or the thirteenth day of *Niſan* at the evening, and conſequently, that he uſed leavened bread. And ſome of the

the (*a*) *Greek* Writers, who managed this controverſy formerly, were ſo ridiculouſly impudent, as to aſſert, that there was a piece of that very leavened bread, which our *Saviour* at his laſt Supper conſecrated, reſerved, among other Reliques, in the Chappell belonging to the Emperour's palace in *Conſtantinople*, at what time that City was taken by the *Latines*.

While they urge the neceſſity of uſing Leavened bread in the Sacrament with an intemperate (not to ſay, an unreaſonable) zeal againſt the *Latines*, (whom they therefore reproach with the name of Ἀζυμῖται, or *Azymites*, and aggravate, as a horrid and grievous defect and fault, the quality of the Bread, whether leavened or unleavened, being in it ſelf a matter of ſmall moment, and meer indifference, and no way eſſential to the Sacrament,) the Schiſm, upon the heat and conteſt ariſing hence ſeveral Centuries of years before the overthrow of the *Greek* Empire, grew wider and wider, and at laſt became irreconcilable, being fomented in the

(*a*) *Vid.* Allat. *de Libris Eccleſiaſticis Græcor. pag.* 220.

following

following Ages by the ambition of the great *Ecclesiasticks* of both parties, who upbraided each other with prevaricating, and departing from the mind and will of *Christ* herein.

The Sacramental bread pure, and by whom made.

The Sacramental Bread is to be καθαρὸς, *clean* or *pure*; which purity does not so much refer to the fineness of the corn, as to the manner of its being kneaded and baked, either by Men legally pure, or else by the καλογρίαι or Old women professed, or the Wives of married Priests, not otherwise unqualified: the former being supposed upon the account of their Vow, the other of their relation, to be of more then ordinary Sanctity.

The Sacrament celebrated but once the same day upon the same Altar: and anciently but one Altar in a Church.

They celebrate the Holy *Sacrament* on the same day but once upon the same Altar, which is always the middlemost of the three; or where there are onely two, on that which is opposite to the middle Door; and never upon the *Prothesis*. Anciently there was (*a*) onely a single Altar in each Church: (as one High Priest and Mediatour, *the Lord*

(*a*) See S. Ignat. *epist. ad Philadelph. pag.* 40. *edit. Voss.* ἓν θυσιαστήριον, ὡς εἷς ἐπίσκοπος, *&c. Et in epist. ad Magnesianos, pag.* 34. πάντες ἓν ὡς εἰς εἰωναὸν συντρέχετε Θεοῦ, ὡς ἐπὶ ἓν θυσιαστήριον.

Jesus

Jeſus Chriſt, who by his own bloud entered in once into the Holy place:) as appears, not onely from the order and diſpoſition of their Fabrick; Antiquity being wholly unacquainted with Side-Altars, (wherewith the Churches under the *Papacy* are crowded, for the ſake of that great number of Maſſes, daily ſung, as they pretend, for the relief of poor Souls in *Purgatory*;) but from the ſacred uſe to which it was appropriated, (for, for ſome hundreds of years, the Sacrament was not celebrated twice the ſame day,) as is evident from the eloquent Panegyrick of *Paulinus* Biſhop of *Tyre*, concerning the ſtructure of Churches, preſerved by *Euſebius*, in the tenth book and fourth chapter of his *Eccleſiaſticall Hiſtory.*

The Sacrament celebrated often, and when; and

In the great Churches the Prieſt celebrates the Sacrament upon the ſolemn Feſtivals and upon Sundays, and at other times upon occaſion, when he is hired either to pray for the Soul of any dead perſon, or for ſucceſs in a journey, or the like.

in ruined places, where formerly Churches were ſeated.

Sometimes they go to ruined places without their Towns or in the Fields, where formerly were Churches, or near a holy Fountain. A Table there placed in

in ſtead of an Altar is covered with (*a*) Ἀντιμήνσια or conſecrated cloaths, without which they cannot conſecrate in unhallowed places. At theſe times I have obſerved perſons troubled with Agues, and other feveriſh diſtempers, laid at ſome diſtance from the Altar with their faces toward it, hoping, by the merit of the Bleſſed Sacrament, and the prayers of the Prieſt officiating, to be reſtored to their health.

People obliged to receive the Sacrament four times a year.

The Laicks are obliged to receive the Bleſſed Sacrament four times a year. With which law of their Church they moſt readily comply, none omitting it, eſpecially at *Chriſtmas* or *Eaſter*, unleſs hindred by a real and urgent neceſſity. In order to their better Preparation, the preceding Faſts are appointed and obſerved.

The Prieſt does not conſecrate till after day-light.

It is not allowed, that the Prieſt begin the ſervice of Conſecration till after morning: the uſual time being about the third hour of the day; which is not without a deſign: the Prieſt uſing this ſhort form of Prayer, *O Lord, who ſenteſt thy moſt Holy Spirit upon the Apo-*

(*a*) *ſive* Ἀντιμίνσια. *De horum conſecratione vide* πέξιν *in Euchologio.*

ſtles

ſtles at the third hour, O mercifull God, take not thy Holy Spirit from us. But at the Feſtival of *Eaſter* their piety is early; this Service being uſually performed before the Sun-riſe, after the example of S. *Mary Magdalen* and the other devout women, who came with their ointment to the Sepulchre, where *Chriſt* had been entombed, (*a*) *as it began to dawn toward the firſt day of the week*, S. *Matth.* chap. 28. v. 1. or, as S. *Luke* expreſſes it, chap. 24. v. 1. (*b*) *on the firſt day of the week very early in the morning.*

In Lent the Sacrament is not celebrated till the afternoon.

In the time of the Great *Lent*, except on Saturdays, Sundays, and the Feaſt of the Annunciation, the Sacrament is not celebrated till in the middle of the afternoon. But of this more at large hereafter.

The Greeks *communicate faſting.*

The *Greeks* communicate faſting, looking upon it as a thing very unlawfull and ſcandalous to taſt a drop of wine, or eat the leaſt bit of bread, for ſeveral hours before they receive; ſo that 'tis oftentimes to be admired, with what great courage and obſtinacy they doe

(*a*) τῇ ἐπιφωσκούσῃ εἰς μίαν Σαββάτων.
(*b*) ὄρθρου βαθέως

as it were violence to themſelves, and get the maſtery over their natural paſſions and inclinations.

When they receive the Sacrament, they do not kneel, but onely incline their body; at which moment they are taught to exerciſe an act of Faith after this manner: (*a*) *I confeſs and acknowledge, that thou art* Jeſus Chriſt, *the Son of the living God, who cameſt into the world to ſave ſinners, of whom I am chief.* Which form, were it as ancient as the times of S. *Chryſoſtome*, which will never be proved, cannot juſtly be urged by the Patrons and Aſſerters of *Tranſubſtantiation*, in favour of their opinion; becauſe the words are, moſt probably, referred, not to the Elements, which they are juſt about to receive, but to our B. *Saviour*, God and Man, in Heaven, whom the ſacred Elements not onely truly and really repreſent, but alſo exhibit. *Their Poſture at receiving.*

The People are obliged by the law of the Church to confeſs to a Prieſt rightfully and lawfully conſtituted, before *The People obliged to Confeſſion, before they communicate.*

(*a*) Πιστεύω καὶ ὁμολογῶ, ὅτι σὺ εἶ ὁ Ἰησοῦς Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.

they

they communicate: But the Confeſſours (whom they call πνευματικοὶ or *ſpiritual men*) do not require and exact of their Penitents a rigid, anxious, or particular confeſſion of their Sins, but have regard to modeſty, and an ill memory, that may not retain every circumſtance of fact; and are not over-difficult in granting their Abſolutions. What remains to be farther ſaid about Confeſſion, may be ſeen in its proper place.

The Prieſt himſelf obliged alſo.

The Prieſt too is obliged, by the διάταξις or Order prefixed to the Liturgy which bears the name of S. *Chryſoſtome*, to confeſs, before he goes to conſecrate. But I am apt to fear, that this piece of Church-diſcipline is not kept up among them, and that Prieſts and people, notwithſtanding the obligation, are not very ſtrict and zealous in the practice of it, unleſs in the caſe of hainous Crimes which waſt the Conſcience, it being oftentimes intermitted. This is the fault of the Perſons: and as to the practice it ſelf, the Church of *England* does no way diſallow it, but rather recommend it to thoſe of her Communion, in the Office of the Holy Sacrament; provided it be done after a due manner, and that the Conſciences of the

the people be not burthened with unjuſt ſcruples, as if the whole benefit of the Sacrament would be loſt, and the Confeſſion it ſelf rendred ineffectual, except they disburthen and lay open the ſecreteſt thoughts of their heart, and reveal the minuteſt punctilio and circumſtance of their guilt.

They communicate Children in both kinds.

They give the Euchariſt in both kinds to little Children of one or two years of age, ſometimes to new-born Infants, that is, after they have been Chriſtened, in caſe of imminent danger of death; grounding their belief of an abſolute neceſſity of this Sacrament alſo upon the words of our B. *Saviour*, S. *John* ch. 6. v. 53. *Verily, verily I ſay unto you, Except you eat the fleſh of the Son of man, and drink his bloud, you have no life in you.* If it be objected againſt them, that theſe words are not to be underſtood of a Sacramental manducation, and that the cuſtom which they retain ſeems to be ſo far from being neceſſary, that it is ſcarce proper and juſtifiable, Children not poſſibly having any actual Faith or underſtanding of theſe Myſteries; they will appeal, for their juſtification, to the univerſal practice of the Church in the Primitive times for ſeveral Ages,

wherein the communicating of Infants was lookt upon as a neceſſary and eſſential point of the *Chriſtian* Religion.

They reſerve the Sacrament for the uſe of ſick perſons.

That there may be a proviſion made at all times for the neceſſities of Sick and Dying perſons, that they may not depart out of this world without the comfort and ſupport of this heavenly *Viaticum*, they take care that a ſufficient quantity of Bread be conſecrated for this purpoſe on the Thurſday of the Holy week; which being broken into little Particles, and ſufficiently tinged and moiſtned in the conſecrated Wine, they take out of the Chalice, and dry them in a ſmall diſh, put under a pan of coals, and then put them into a Pix or Box to be reſerved. This (*a*) Box, whether of ſilver or wood, is put up into a ſilken caſe, the better to defend what is incloſed from cobwebs or any thing that may defile it, and is hung up uſually behind the Altar againſt the wall, with a Lamp or two for the moſt part burning before it. Upon occaſion the Prieſt, taking out one or more of the *Margaritæ*, carries them to the houſes of ſuch as are ſick, who deſire to com-

(*a*) τὸ ἀγιοφόριον.

municate;

municate; but they are first dipt and moistned in common Wine: which is done upon a double account; either, that by this vehicle the little Particles may the better pass into the stomach; or else, that the Particles of the consecrated Wine, which were dried up and condensed by the heat of the fire, may this way be excited.

A digression about the original of this custom.

I hope it will not be unacceptable to the pious Reader, if I make a little Digression, and shew the antiquity and original of this practice.

So great was the Faith and Zeal and Piety of the first *Christians*, that they, in all probability, every day received the Blessed *Sacrament*, which evidently set forth before their eyes *Christ* crucified in the chiefest and most remarkable passages and circumstances of his Death. (*a*) *They continued stedfastly*, προσκαρτεροῦντες, (diligent and assiduous) *in the Apostles doctrine, and in communication*, perchance of the several gifts of Bread

(*a*) *Acts* 2. *v.* 42, 46. κοινωνία ἁγίων, in the Apostles Creed, perchance ought thus to be understood, for the participation of the Sacraments, and other holy things of God, as they lie in common to all Saints, in the language of the New Testament, that is, *Christians*; who have herein a Communion one with another.

and Wine, among other things, eſpecially for the uſes of the Sacrament, and the *Agapæ* or Love-feaſts, which followed, *and in breaking of bread, and prayer*, that is, in receiving the Sacrament, and in joint and publick devotion. This was done partly out of the great love and affection which they bare to our B. *Lord* and *Saviour*, who ſhed his deareſt Heart-bloud for us; and partly out of obedience to his bleſſed will, who therefore was pleaſed to inſtitute and command it, that it might be a perpetual Memorial of his precious Death, untill his coming again; (for they did not think it a meer matter of indifferency, whether they received the Sacrament or no, as many in this degenerous Age are apt to deceive and flatter themſelves;) and partly out of a deep ſenſe they had of the many Benefits flowing from a worthy Participation of it. For being convinced by the moſt ſatisfactory way of proof, experience, that the Sacrament was a moſt effectual inſtrument of conveying Grace into their Souls, that hereby they were ſtrengthened in Grace and Vertue, that hereby they held a cloſe Communion with *Chriſt*, and became *one with him*, and

and were fulfilled with the Divine Grace and heavenly Benediction, and, laſtly, were more and more confirmed and encouraged to undergo all the troubles and torments either of life or death for his Name; they were frequent and aſſiduous in their approaches to the Altar. At that time it was made death by the law for the *Chriſtians* to have their Religious meetings; an horrible Perſecution raged every-where throughout the Empire; they were dragged before Tribunals, and ſentenced to be burned, or crucified, or tormented worſe. All this they beheld with their eyes, without ſhedding a tear, without a ſigh, without regret and trouble of mind; rejoycing greatly, that they were counted worthy to ſuffer reproach and death it ſelf for the Name of *Chriſt*, and that they were thus made conformable to the image of their *Saviour*, and partakers of his Sufferings. It was altogether uncertain whether their lives were not to end before the day: they therefore daily contemplated *Chriſt* in the holy Elements: this inſpired them with new courage, and their zeal became more ardent and vigourous then the flames that conſumed them. They were in-

deed oftentimes prevented by the malicious induſtry of their Idolatrous enemies, and purſued to the very Grotta's and Caves, and continually hunted out by the Heathen Officers, from whoſe violence nothing could be ſafe, and thus deprived of theſe happy opportunities. In ſuch perplexity of affairs what was to be done? They would joyfully lay down their lives for *Chriſt*, ſo that they might but firſt receive *Chriſt* in the Sacrament. Hereupon it was permitted them to carry away with them ſome part of the conſecrated Bread, and reſerve it either about them or in their houſes, that if they were diſcovered, and ſeized upon, and hurried before a Judge, and immediately ſentenced, and dragg'd to execution, they might have wherewithall to comfort and ſtrengthen them in their laſt Agonies. This was afterward indulged to Hermites, who had retired to the Woods or Mountains, and other ſolitary places ſcarce acceſſible, to enjoy themſelves and their Devotion without the leaſt moleſtation from company. With which kind of life frequent journeyings to Cities and places of reſort did no way ſuit and comport. Very few

of

of them being dignified with the Prieſthood, it ſeemed very hard and ſevere, that they ſhould be deprived of ſo comfortable a repaſt as the Body of *Chriſt* is, in their receſſes and ſolitudes. A maſs of conſecrated Bread was either ſent to them accordingly; or elſe, when they thought fit to come and converſe with the World for a few hours, they carried it away with them upon their quick and ſpeedy return. When this cuſtom of reſerving the Sacramentall Bread in private hands began, it cannot, I ſuppoſe, be exactly ſtated: it is moſt probable, that it might be about the beginning of the Third Century. But however this is certain; that there being not onely juſt ſuſpicion, but juſt and full proof, that the Holy Bread which was reſerved was abuſed to very evil purpoſes, it was forbid by the Council held at *Saragoſa*, the chief City of the Province of *Tarragona* in *Spain*, in the year of our *Lord* 381, Canon the third, that *any ſhould preſume to carry any of the Holy Bread away with him.* Upon the ſame reaſon, ſeveral pieces of the conſecrated Bread were reſerved and kept by the Prieſts, to diſtribute among Sick people, and eſpecially to

Laps'd perſons, (who, through humane frailty, had been guilty of ſome ſinfull compliance in the times of Perſecution, and *ipſo facto* were deprived, in the way of penance and humiliation, of the Sacrament, till the hour of death,) who poſſibly otherwiſe could not have gone out of the world with peace and comfort. A famous inſtance of this we have in (*a*) a Letter of *Dionyſius* Biſhop of *Alexandria* to *Fabius* Biſhop of *Antioch* concerning *Serapion*, who had miſcarried under *Decius*. He, being in theſe circumſtances, and at the point of death, in the night-time was in great diſorder and trouble of mind for want of a Prieſt to abſolve him, and give him the Communion: whereupon a Meſſenger was ſent immediately to fetch the Prieſt to adminiſter comfort to the dying Penitent. But the Prieſt happened to be ſick himſelf. He, following the orders and direction of his Biſhop, the Relater of this ſtory, in ſuch like caſes, (*b*) that the dying perſons might not deſpair, but depart with good hope of their Salvation,

(*a*) *Vid.* Euſebii *Hiſtor. Eccleſ. lib. 6. cap.* 44.
(*b*) ἵν' εὐέλπιδες ἀπαλλάττωνται.

gave

gave (*a*) βραχὺ τῆς εὐχαριστίας, or a little piece of the Sacramentall bread, to the youth, commanding him to dip it in water, and convey it into the mouth of the poor old man, who was juſt upon the point of yielding up his Soul into the hands of God. This ſhews us, that they had ſuch an high eſteem and reverence of the Sacrament in ancient times, as to judge it almoſt abſolutely neceſſary *in articulo mortis:* which was the effect of their great Piety, which deſerves the higheſt commendation and encouragement.

A juſt Cenſure on a little poſthumous Piece of Mr. J. H.

I cannot here forbear my wonder at the odde fancies of a late learned Writer concerning the Bleſſed Sacrament, in which, as in many other arguments of Religion, he choſe to be ſingular, preſuming too much upon the ſtrength and nimbleneſs of his wit, to make out plauſibly any Paradox, he, to run counter to the Times, unluckily pitcht upon. And I think the Publiſher of theſe Poſthumous Remains was not aware of the ill effects that ſuch Notions, whereby

(*a*) S. *Baſil*, in his Liturgy, calls the Sacramentall bread diſtributed to the Communicants, τῷ μεταλάβειν τῶν ἁγιασμάτων.

the

the Bleſſed *Sacrament* is ſo horribly ſlighted, may produce, to the cooling thoſe ardours of Devotion and zeal, which all truly devout perſons have to this Holy Inſtitution of our *Saviour.* No perſon certainly whatever can receive the Symbols of our Bleſſed *Saviour's* Paſſion and Death too often, ſo he come with that due preparation of mind which theſe pure and tremendous Myſteries require: and the time of one's laſt Sickneſs eſpecially is very proper. Our Church, indeed, has declared, that a frequent and conſciencious uſe of the Sacrament in the time of Health is ſufficient; and that ſuch devout and religious perſons, in caſe of ſudden Sickneſs, have leſs cauſe to be diſquieted for the lack of the ſame. Our Salvation does not neceſſarily depend upon, nor is reſtrained to an externall and oral Communion; whether there be or be not an opportunity, God accepts the will and deſire of a contrite and devout heart, in ſtead of this commemorative Sacrifice. Nor do we attribute ſo much efficacy to the Sacramentall Sign, as to the internal Grace, for fear we ſhould detract from the perfection of the Sacrifice of the real and natural

Body

Body of our *Saviour*, once offered upon the Croſs, of which this is a Type and a Repreſentation, though not onely ſo. I urge it no farther, but that it is very convenient for ſick perſons, when they foreſee that their Sickneſs may prove mortal, to receive; and undoubtedly they would find the great benefit of it. I put an end to this Digreſſion, with reference to the preſent practice of the *Greek* and *Roman* Churches, as to the Reſervation of the Bleſſed Sacrament; that the reaſon which held formerly, has ceas'd long ſince. For there are Prieſts enough at hand, even in *Greece* it ſelf, to conſecrate the Sacrament in the preſence of the ſick man, if he deſires to communicate; and this may be done (I mean, as to what is onely neceſſary and eſſential, the Ceremonies being omitted, which are uſed at the publick Communion in the Church, where a greater regard is had to ſplendour and *decorum*) with leſs trouble, and ſooner, then taking the Sacramental Bread out of the *Ciborium*, and carrying it in Proceſſion to the houſes of dying perſons.

About the ten Particles.

The ten Particles, which are placed in the Patin with the Holy Bread, become

come ſanctified relatively and in a way of participation, as (*a*) *Gabriel Philadelphienſis* ſpeaks, becauſe they are bleſſed at the ſame time with the Holy Bread that is to be conſecrated juſt after the great Offertory. The Prieſt is to take care, (*b*) that he does not give one of theſe Particles, through a miſtake, to any of the Communicants in ſtead of a conſecrated one; as the ſame Authour does adviſe. Whence it follows, (*c*) that thoſe who aſſert ſo many Hoſts to be offered up as there are Particles, are miſtaken; for (*d*) they are onely cloſe joyned to the Body and Bloud of our Lord, and are not conſecrated, but are reckoned to be of the ſame nature with the unconſecrated bleſſed Bread.

About the Coliba *or boiled Wheat.*

After the celebration of the Sacrament, upon great Feſtivals, there is uſually an entertainment for the people then preſent in the Church, which is called by them Κολύβων προσφορὰ, or

(*a*) *in tractatulo* περὶ μυείδων. μετοχὴν τῶν ἁγιασμῶν μετολαμβάνουσι.

(*b*) ἵνα μὴ ἀντὶ τοῦ σώματος τοῦ Κυρίου τῶν μυείδων κοινωνήσωσι.

(*c*) Among theſe *Arcudius lib.* 3. *cap.* 10. *&c.* and *Card. Bona de rebus Liturg. l.* 1. *c.* 1. *p.* 311.

(*d*) ἑνώμασι τὸ σώματι τοῦ Κυρίου καὶ αἵματι.

the

the oblation of the *Colyba*, that is, a heap of boiled Wheat and Pulſe, Raiſins, Nuts, Almonds, and the like. For the Prieſt, having a Charger full of this confuſed maſs, goes about the Church, and diſtributes more or leſs of it to the men, women, and children, that are in his way; which they receive very readily and gratefully, kiſſing either his hand or veſt. (*a*)

The pretended reaſon of it.

By this Ceremony they pretend to (*b*) make out their belief of the general Reſurrection of the dead at the laſt day, of which they ſuppoſe this to be a ſymbol; deriving the occaſion of it from the words of our B. *Saviour*, S. *John* 12. 24. *Verily, verily I ſay unto you, Except a corn of wheat fall into the ground, and die, it abideth alone; but*

(*a*) The original of boiled Wheat they derive from the times of the Apoſtate Emperour *Julian*, who had cauſed the bread, fleſh, and fruit expoſed to ſale in the market, to be polluted with the bloud and ſteams of the Idoll-ſacrifices. The Biſhop being warned of this from God, by the appearing of S. *Theodore*, who had been martyred under *Maximine*, commanded the people, leſt they ſhould be polluted by this unlawfull food, to ſatisfy their hunger this way. Thus the ſtory is related by *Nicephorus Calliſtus* in his Church-hiſtory, *l.* 10. *c.* 12. σῖτον δὲ λέβησιν ἕψοντες, ἃ ἐν Εὐχαΐταις κόλυβα εἰώθασι λέγειν.

(*b*) *Vid. peculiare opuſculum* Gabrielis *Archiepiſcopi* Philadelphienſis περὶ τῶν Κολύβων.

if

if it dies, it bringeth forth much fruit: and of S. *Paul*, 1 *Cor.* 15. 36, 37, 38. *Thou fool, that which thou ſoweſt is not quickned, except it die: and that which thou ſoweſt, thou ſoweſt not that body which ſhall be, but bare grain, it may chance of wheat, or of ſome other grain. But God giveth it a body, as it hath pleaſed him, and to every ſeed his own body.* Nothing indeed does repreſent more clearly to the eye, or render more probable to our belief, the great myſtery of the Reſurrection of the body, then the ſtupendous raiſing and growth of ſeeds of Corn, hid and buried in the furrows, into full ears. *Gabriel Philadelphienſis* finds a Myſtery in the addition and mixture of the other things, without any other ground then that of his own trifling fancy: for they are onely added as ſauces, καρυκεύματα, to the Wheat, to make it more gratefull to the palate, and more eaſily digeſtible in the ſtomach. But 'tis certain that theſe things are offered in honour of particular Saints upon their Feſtival-days, and (*a*) in remembrance and behalf of the dead:

(*a*) In the εὐχὴ τῶν κολύβων — εἰς τιμὴν τοῦ ἁγίου τοῦδε, καὶ εἰς μνημόσυνον τῶν ἐν εὐσεβεῖ πίστει τελειωθέντων. *in Euchol. p.* 658.

and

and accordingly they carry them to the graves of their deceaſed Friends.

During the ſolemn time of *Lent*, ſet apart for the ſevere exerciſes of Penance, there is no conſecration of the Sacrament, except on Saturdays, Sundays, and the Feaſt of the *Annunciation*. For which cauſe the other days are called Ἀλειτυργητοί. But leſt by this intermiſſion there ſhould ſeem to be a neglect of our B. *Saviour*'s Inſtitution, which it concerns the *Chriſtian* Church to obſerve every day, to implore God's mercy by the oblation and merit of this unbloudy Sacrifice; there is this proviſion made for it, yet ſo as that the ſeverities of the *Lenten* Faſt ſhall be preſerved; that there ſhall be onely celebrated in the intermediate ſpace τῶν προηγιασμένων λειτυργία, or *Miſſa Præſanctificatorum*. Thus at this day, according to the ancient cuſtom, about three a clock in the afternoon, when the Faſt is ended, about the time of Veſpers, (though ſometime, the old ſevere diſcipline being ſomewhat relaxed as to this circumſtance, they doe it ſooner,) the Prieſt does receive and exhibit the Elements, which were before conſecrated: ſo that this Solemnity is nothing but an image

No conſecration in Lent but on Saturdays, Sundays, and the Feaſt of the Annunciation.

image and repeated celebration of the former Consecration, except that there are peculiar Prayers allotted for this service, which are to be found in the Office. Of the Sacrament of the Eucharist hitherto.

Holy Order. Under the title of ἱερωσυνὴ, or Ecclesiastick or *sacred Order*, the *Greeks* comprehend the inferiour as well as superiour Ministers, which any way soever may belong to the Church. In the whole they reckon up seven, which are,

Sexton. (*a*) The *Sexton*, whose office is to light the Lamps, keep the Church clean, and doe any such like mean work.

Reader. (*b*) The *Reader*, who reads the Lessons out of the Gospels or Epistles to the people; though sometimes this is performed by a Deacon at the Desk.

Quire-man. (*c*) The *Quire-man*, whose office is to sing the Prayers and Hymns, τροπάρια καὶ κανόνας, whence they are called Κανονικοὶ, and the Præcentor Κανονάρχης or *Canonarcha*. I have observed a little Boy sometimes passing from one side of the Quire to the other, and re-

(*a*) Θυρωρὸς, καμπαδάριος.
(*b*) Ἀναγνώστης. *Vid.* Balsamonem *in quartum canonem Synodi* Trullanæ.
(*c*) Ψάλτης, ὑμνῳδὸς, μελῳδὸς.

peating

peating ſeveral verſicles, which they chant after their poor way. For their vocal Muſick is very rude and harſh, without any art or gracefulneſs.

Sub-deacon.

(*a*) The *Sub-deacon*, who takes care of the Utenſils of the Altar, and of the ſeveral Veſtments uſed by the Prieſt and Deacon in the time of their officiating. He remains in the *Sacrarium* during the Service, which is cumbered and perplexed with ſo many Ceremonies, that his being there to aſſiſt is almoſt neceſſary.

Deacon, Prieſt and Biſhop.

Of the three ſuperiour Orders, *Deacons*, *Prieſts*, and *Biſhops*, I have diſcourſed already. I will onely obſerve, that the office of a Prieſt, according to the (*b*) *Greeks*, conſiſts of theſe three parts; that is, in the power of abſolving or remitting the ſins of Penitents, of teaching and inſtructing the people, and of conſecrating the Bleſſed Sacrament.

Office of a Prieſt, in what it conſiſts.

Impoſition of hands always uſed in the conferring theſe three laſt Orders.

In conferring any of theſe three Orders they take a ſtrict care, (*c*) that the perſon ordained have no lameneſs

(*a*) Ὑποδιάκονος.
(*b*) See the Ὁμολογία, *p.* 129.
(*c*) Ὁμολογ. *pag.* 130.

or other defect in his body, whereby he may be made leſs fit and capable to doe the duty belonging to his Order and Office. And this is always done by Impoſition of the hand of the Biſhop, according to the Canonicall practice, and as the particular condition and order of the perſons ordained ſhall require. This is ſo eſſential a part of the Rite, that with them ἱερωσυνὴ and χειροτονία are promiſcuouſly uſed, and ſerve to expreſs the ſame thing.

Penance. The doctrine of Confeſſion and Penance conduces very much to preſerve the eſteem and dignity of the Prieſthood, notwithſtanding the great want of ſecular advantages among the *Greeks*, who are very ſenſible of the great quiet and ſatisfaction they find within them from their Ghoſtly Fathers Counſels and Abſolutions.

Confeſſion. In order to which (*a*) they make oral Confeſſion neceſſary: not a nice and ſcrupulous Confeſſion of every ſin, with every particularity and circumſtance of it; but a general and free diſburthening of the Conſcience, as the

(*a*) ἡ διὰ στόματος ἐξομολόγησις πάντων τῶν ἁμαρτημάτων καθ' ἕκαστον. Ὁμιλογ. *pag.* 132.

Peni-

Penitent, who knows his own caſe beſt, ſhall think fit in prudence to make, in order to his recovery and confirmation. They (*a*) oblige all in general to go to Confeſſion four times a year: but they think fit to diſpenſe with the οἱ ἁπλέστεροι or ſimpler ſort of people, if they onely confeſs in *Lent.* But for ſuch as have advanced in Piety, they expect from them a monthly Confeſſion. Every Prieſt is not a Confeſſour, nor indeed can be without the licence of the Biſhop, who uſually chuſes out grave and elderly and prudent perſons, to exerciſe this ſolemn part of the Prieſtly Function. Men of this faculty and of theſe qualifications being for the moſt part made Pariſh-Prieſts, for the greater eaſe and comfort of ſick and dying perſons, of whoſe Souls they have the care. They are called Πνευματικοὶ, or *Spiritual men* or Fathers, and are readily obeyed and complied with in the Penances, which they inflict according to the practice and Canon of the Church; which is therefore called in the vulgar *Greek* κανόνας· as alſo τὸ ἐπιτίμιον, becauſe it is exacted in the way of puniſh-

(*a*) *Vid.* Ὁμολογ. *pag.* 109.

ment and ſatisfaction. But here I could wiſh I had not reaſon to complain of the avarice and jugglings of the Prieſts, who commute theſe Penances with Pecuniary mulcts; which yet perchance are as grievous to the poor people, as the ſevereſt auſterities of Faſting.

Abſolution. After the Penance inflicted is performed, or ſome way or other ſatisfied, the Prieſt abſolves the Penitent after this manner; (*a*) *The Grace of the All-holy Spirit by my Meanneſs*, that is, by the mediation of my Miniſtery, *pardons and abſolves you.* This form of Abſolution is not conſtantly obſerved, but is varied oftentimes, it being left in a manner wholly to the diſcretion of the Penitentiary. *Chriſtophorus Angelus*, a *Greek* of the *Morea*, in the account he publiſhed of the State of this Church in the year 16——mentions this form. (*b*) *According to the power which*

(*a*) Ἡ χάρις τοῦ παναγίου Πνεύματος διὰ τῆς ἐμῆς ταπεινότητος ἔχει σε συγκεχωρημένον καὶ λελυμένον.

(*b*) Cap. 22. Κατὰ τὴν ἐξουσίαν ἣν ἔδωκεν ὁ Χριστὸς τοῖς Ἀποστόλοις αὐτοῦ, εἰπών, Ὅσα ἂν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα καὶ ἐν τῷ οὐρανῷ, καὶ κατὰ τὴν ἐξουσίαν ἣν ἔδωκαν οἱ Ἀπόστολοι τοῖς Ἐπισκόποις, καὶ καθ' ἣν ἐξουσίαν ἔλαβον ἀπὸ τοῦ Ἐπισκόπου μου, ἔστι συγκεχωρημένος ἀπὸ τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος. Ἀμήν. καὶ μετὰ τῆς δικαίων ἡμῶν σε.

Chriſt

Chriſt *gave to his Apoſtles, ſaying, Whoſe ſins you looſe upon earth, they ſhall be looſed in heaven, and according to the power which the Apoſtles gave to the Biſhops, and according to the power which I have received from my Biſhop, thou ſhalt be pardoned by the Father, Son, and Holy Ghoſt. Amen. and thy portion ſhall be with the juſt.* But in the Prayers of Pardon, which the Prieſt recites over Penitents, and ſuch as have confeſt, it runs thus; (*a*) *Thou, O Lord, remit, pardon and forgive the Sins committed by thy Servants:* (*b*) again; *Be pleaſed to abſolve thy Servants according to thy word:* (*c*) again; *Do thou pardon, as being our good and gracious God:* (*d*) again; *Our Lord and Saviour* Jeſus Chriſt *pardon all theſe Sins which thou haſt confeſt before him to my Meanneſs, and thoſe which thou haſt forgotten:* (*e*) again;

(*a*) Αὐτὸς, Δέσποτα, ἄνες, ἄφες, συγχώρησον τὰς ἁμαρτίας.

(*b*) Τὰς δούλας σου λόγῳ λυθῆναι ἐυδόκησον.

(*c*) Ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεὸς, συγχώρησον.

(*d*) Αὐτὸς ὁ Σωτὴρ ἡμῶν καὶ Κύριος Ἰησοῦς Χριστὸς συγχωρήσαι σοι πάντα, ὅσα νῦν ἐνώπιον αὐτοῦ καὶ ἐμοῦ ἐλαχιστότητι ὁμολογήσω, καὶ ὧν ἐπελάθου.

(*e*) Αὐτὸς, Δέσποτα, συγχώρησον καὶ τὰ δοῦλόν σου ὃ ἐπὶ τοῖς ἰδίοις οἷς ἔπραξε πλημμελήμασι, διὰ ἐμοῦ τοῦ ἀναξίου καὶ ἁμαρτωλοῦ, καὶ διαλλάγηθι, καὶ ἕνωσον αὐτὸν τῇ ἁγίᾳ ἐκκλησίᾳ.

Thou, O Lord, pardon this thy Servant all thoſe Sins which he hath committed, by me thy poor unworthy Servant, and be reconciled to him, and unite him to thy Holy Church: (*a*) again; *God pardon thee by me, who am a Sinner*, that is, by my Miniſtery: and ſometimes very briefly in the vulgar language, ἂς εἶσαι συγχωρεμένος, *Be thou pardoned, or abſolved.* Out of this great variety, it is moſt clear and evident, that the ſentence of Abſolution is not pronounced by the Prieſt, who is the onely Miniſter of this ſacred Rite, in his own proper perſon, much leſs judicially; but onely in the way of ſupplication or deprecation. So that we may here juſtly conclude this form, (*b*) *My Meanneſs abſolves thee*, or the other, which is more plain and expreſs, (*c*) *I abſolve thee from all the Sins which thou haſt confeſt before God and before my Unworthineſs*, or (*d*) the third, *I pardon all thy Sins*, to be upſtart and novell, and borrowed from

(*a*) Αὐτὸς ὁ Θεὸς συγχωρήσῃ σοι διʼ ἐμοῦ τὰ ἁμαρτωλά.

(*b*) Ἡ ταπεινότης μου ἔχει σε συγκεχωρημένον.

(*c*) Ἀπολύω σε ἀπὸ πασῶν ἁμαρτιῶν σου, ὅσα ἐξωμολογήσω ἐνώπιον τοῦ Θεοῦ καὶ τῆς ἐμῆς ἀναξιότητος.

(*d*) Ἐγὼ συγχωρῶ σοι πάσας τὰς ἁμαρτίας σου.

the

the *Latines*, whom they love to imitate in moſt things.

This authority of the Church in inflicting and relaxing Cenſures is generally eſteemed ſacred, venerable and divine, and conſequently of great efficacy, and does very much conduce, as I have intimated before, to the preſervation of the *Chriſtian* Religion among them. For fear of theſe Cenſures, they are not onely affrighted from the commiſſion of thoſe Sins which would bring a ſcandal upon their holy Profeſſion, (this argument prevailing more with ſlaviſh and degenerous minds, then conſiderations of modeſty, or the lovelineſs and agreeableneſs of Vertue to humane nature,) but from running to the *Turkiſh* Judges for juſtice. For they look upon the perſon to be in a moſt deſperate condition, and as undone for ever in the other world, who dies unabſolved from the ſentence of Excommunication, that was canonically paſt upon him. Such great power has the dread and reverence of Eccleſiaſticall Authority over this querulous and contentious people.

The good effect of Church-cenſures among them.

If any perſon happen to die before the Excommunication be taken off, the general belief is, that his body feels the

ſad effects of it in the grave, and quickly becomes black, the bloud no way clotted or dried up notwithſtanding its ſtagnation, and all the parts remaining entire in their natural poſture without the leaſt alteration; and this for ten or twelve months after, or longer; except that the skin hardens, and ſwells like a drum; (whence the perſon is called Τυμπανιαῖος·) and that this is cauſed by the Devil's entring into it. Stories paſs current among them of the walking of their (*a*) Ghoſts, eſpecially in the night-time, not onely in the Church-yards, but in the Streets, and knocking at the doors of the houſes, and calling them by their names. The *Greeks* are ſo timorous and ſuperſtitious herein, that they will not anſwer any one in the dark at the firſt call, though they know his voice never ſo well, for fear it ſhould be this Spirit; for then they look upon themſelves as dead men, and fall into an irrecoverable melancholy. This opinion is ſo rooted in their minds, that there is no perſwading them to the contrary: They will tell you of matter

(*a*) which they call βηρκολάκας, or βυλκολάκκας, *à fætore, qualis è limo putreſcente in foſſa oriri ſolet, ſic dictas.*

of

of fact, how ſeveral graves have been opened, and the bodies found undiſſolved: though I could not hear of the ſucceſs of the experiment, notwithſtanding my diligent enquiry. But I found the Prieſts equally credulous, not ſo much out of deſign to keep the poor people in awe of the Church-cenſures, as out of weakneſs, being led away with the ſame popular errour. The Biſhops (*a*) accordingly in their Briefs, when they forbid any thing to be done, threaten the tranſgreſſours, that they ſhall be ſeparated from *God* and curſed, and deprived of the uſe and benefit of the Sacrament, and after death their bodies ſhall ſwell and be undiſſolved. And this latter is inſerted in the ſentence of Excommunication, to adde to the horrour and terrour of it. At (*b*) the

(*a*) Thus *Metrophanes*, Patriarch of *Conſtantinople*, menaces the *Chriſtians* of *Candia*, unleſs they ceaſed from moleſting the *Jews* of that Iſland, that they ſhould be ἀφωρισμένοι ἀπὸ Θεοῦ παντοκράτορος, καὶ καταρωμένοι καὶ ἀσυγχώρητοι, καὶ μετὰ θάνατον ἄλυτοι. *In Turco-Græcia pag.* 281.

(*b*) See an inſtance of this at large in the Hiſtory of the Patriarchs of *Conſtantinople*, ſince the taking of that City by the *Turks*, written in vulgar *Greek* by *Manuel Malaxus*, in the Life of *Maximus*, *in Turco-Græc. p.* 135, &c. alſo the *Hiſtoria Politica* of *Conſtantinople*, in the ſame Volume, *p.* 27, 28. *Vide etiam* Chriſtophor. Angelum *in Enchiridio.*

ſame

ſame time they will tell you, that as ſoon as the Dead perſon has been abſolved, at *Conſtantinople* by the Patriarch, or by the Biſhop of the Province, the body, though buried in ſome of the Iſlands in the *Arches*, or at what great diſtance ſoever, immediately corrupts and diſſolves, and crumbles into aſhes. (*a*) This (*b*) indulgence is procured and granted to the Dead, and read over his grave, with ſeveral Prayers to the ſame purpoſe.

They have the ſame fearfull apprehenſions of an evil Spirit, called (*c*) Καλλικάντζαρος, which they pretend to be let looſe the twelve days of the *Chriſtmas*-Solemnity, and poſſeſs Children born within that ſpace: during which time alſo the little Boys and Girls dare not go abroad in the night-time, for fear of meeting this Hobgoblin, but haſten home before Sun-ſet. The *Turks* ſeem to be infected with the like

(*a*) *Vid.* εὐχὰι συγχωρητικαὶ, *in Euchologio*, *pag.* 684, *&c.*

(*b*) τὸ ἀφέσιμον.

(*c*) Our Interpreters at *Conſtantinople* fanſied this word to be corrupted from the *Turkiſh Kara Congia*, which ſignifie a black old man, in which ſhape they pretend this *Dæmon* often to appear.

Super-

Superſtition; for they will ſcarce venture to Sea till after the waters are bleſt by the *Chriſtians*, that is, till after the Twelfth day, the Feſtival of the Baptiſm of our *Saviour*, when that Ceremony is performed; groſly imagining, that in their voyage they ſhall be met and ſunk by a brazen Ship. They uſually alſo fright their Children with ſtories of Apparitions and Spectres, which they call μαμωνάδη, which word properly denotes any thing dreſt up in an odd ridiculous ſhape and habit.

All (a) clandeſtine Eſpouſals are ſeverely forbidden, and therefore they are never lawfully done but before witneſſes; and ſometime, to ratify and confirm them the more, before a Prieſt. At ſuch time they go to Church, and ſtanding before the middle door of the Chancell, the Prieſt, having made the ſign of the Croſs upon their heads, delivers lighted Tapers into their hands, and deſcends with them into the body of the Church: where, after ſome Collects, he produces two Rings, the one of gold, the other of ſilver, which *Eſpouſals.*

(a) ἡ χειρία Μνηστεία.

before

before had as it were been conſecrated, by being put upon the Altar, and gives the former to the Man, and the latter to the Woman, repeating theſe words thrice, (*a*) *The Servant of God, ſuch a one, eſpouſes the Servant of God, ſuch a one, in the name of the Father, and of the Son, and of the Holy Ghoſt, now and for ever. Amen.* Which form, *mutatis mutandis*, he, turning toward the Woman, uſes as often. Immediately after the Paranymph or Bride-man takes the Rings from off their fingers, and makes an exchange; the Prieſt then joyning their hands. And this is done, as well that the Woman might not too much reſent the inferiority of her condition, repreſented by the Ring of the leſs noble metall; as to ſignify, that ſhe is to be admitted into an equal right and ſhare of her Husband's goods and poſſeſſions, which, upon a conſummation of this Matrimonial contract, are to become common to both.

Marriage. Their Marriages are always performed

(*a*) Ἀρραβωνίζεται ὁ δῶλος τῦ Θεῦ ὁ δεῖνα τὴν δούλην τῦ Θεῦ τήνδε, εἰς τὸ ὄνομα τῦ Πατρὸς, καὶ, &c.

publickly;

publickly; (*a*) this being an expreſs Law of their Church, *Let none preſume to marry but before Witneſſes.* If the Prieſt ſhould tranſgreſs herein, he is liable to Eccleſiaſticall Cenſures provided in ſuch like caſes. Be the perſons of what quality or condition ſoever, Crowns or Garlands made for the moſt part of Olive-branches, ſtitcht over with white ſilk, and interwoven with purple, are a neceſſary and eſſential part of the Nuptial Solemnity, (hence στεφάνωμα is oftentimes uſed for Marriage, and στεφανοῦσθαι and γαμεῖσθαι ſignify the ſame thing,) they being the Symbols, not to ſay the complement, of this myſticall Rite. The Prieſt, covering the head of the Bridegroom with one of theſe Garlands, ſays, (*b*) *The Servant of God, ſuch a one, is crowned for,* that is, marries, *the Servant of God, ſuch a one, in the name of the Father, and of the*

(*a*) *Vid.* Harmenopulum, *apud* Gabrielem Philadelph. *pag.* 55. *a.* Μηδεὶς μυστικῶς στεφανούσθω, ἀλλὰ παρόντων πλειόνων. ὁ γὰρ τοῦτο κατατολμήσας ἐργάζεσθαι σωφρονιζέσθω τιμωρούμενος. δηλονότι καὶ τοῦ ἱερέως. ὡς τοῖς ἀπρεπέσιν ἑαυτὸν ἐμβάλλοντος τὰς ἀξίας ἐυθύναι εἰσπραττομένου, κατὰ τὴν τῶν Ἐκκλησιαστικῶν κανόνων διάταξιν.

(*b*) Στέφει δοῦλος τοῦ Θεοῦ ὁ δεῖνα τὴν δούλην τοῦ Θεοῦ τήνδε, εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος.

Son,

Son, and of the Holy Ghoſt. Then he crowns the head of the Bride with the other Garland, repeating the ſame words with their due alterations; and then putting their hands acroſs, he bleſſes them in this form thrice, (a) *O Lord God, crown them with glory and honour.* After the Epiſtle and Goſpell and ſeveral Prayers are read, the new-married couple drink out of the ſame Cup which the Prieſt had bleſt, in ſign and token of Love, Agreement, and Joy, and as a pledge of their mutual Converſation, and of their right to one another's eſtates and fortunes. After two or three ſhort Hymns, the Prieſt takes the Garlands from off their heads, and they, ſaluting each other, are diſmiſt with his Bleſſing.

Second and third Marriages how eſteemed.

They are not over-favourable to ſecond Marriages, following the rigour of the ancient times. But as for τριγαμία, or third Marriages, they look upon them as forbidden by the Canons of the Church, and arraign ſuch perſons as guilty of Incontinence; and ſeverely condemn the fourth as altogether un-

(a) Κύριε ὁ Θεὸς ἡμῶν, δόξῃ καὶ τιμῇ στεφάνωσον αὐτούς.

lawfull

lawfull and ſinfull: making no allowances for temper, or accidentall deaths. This variety or change of Wives they moſt invidiouſly call by the name of πολυγαμία, or Polygamy, contrary to the primary ſignification of the word: againſt which they ſo fiercely declaim, as a thing hatefull to God, (to whoſe providence in taking away their firſt or ſecond Wife by death, they ſay, every one ſhould ſubmit, and curb his natural deſires and inclinations,) and as unworthy of men governed by reaſon. In this ſenſe I find the word uſed by *Photius*, (*a*) who oppoſes it to μονογαμία, as that to ἀγαμία, and paſſes this ſevere Cenſure upon the thing, *that it is very baſe and deteſtable, and onely proper to impure and luſtfull irrational creatures.*

Conſent of Parents and Friends neceſſary.

To make the Marriage-vow the more binding and ſolemn, the Bridegroom and Bride receive the Holy Sacrament. He muſt be always above fourteen years of age, and ſhe above thirteen: and the conſent of their Parents, Guar-

(*a*) *Epiſt.* 1. *ad* Michaelem *Principem Bulgar. p.* 39. Πολυγαμία δὲ ὑπέραιρον καὶ μιαρὸν, καὶ τῆς τῶν ἀλόγων ἀκολασίας καὶ ἀκαθαρσίας.

dians

dians or Tutors, is esteemed so necessary, that without it it is accounted unlawfull, and no other then Fornication.

Spiritual Affinity an hindrance of Marriage.

Among other impediments of Marriage they reckon (*a*) spiritual Affinity, that is, such as arises at the Font: as for instance, he who is a Godfather to any one, and his Son, cannot lawfully marry either the Mother or the Daughter. Such two as have had the same Godfather, are incapable of marrying each the other; and if they do, they are accounted incestuous.

Divorces frequent among them.

The practice of the *Greeks* does horribly contradict their establisht doctrine of the Indissolubility of the bond of Matrimony; for Divorces are easily and frequently obtained and granted upon several light and frivolous accounts, besides that of Adultery; as if it were left wholly to the idle and extravagant fancy of every lustfull and discontented person, who is weary of his Wife, to retain her, or divorce himself from her, as he pleases. This evil seems past all remedy; there being no other way left

(*d*) Πνευματικὴ συγγένεια. *Vid.* Βασιλικῶν *l.* 28. *tit.* 5. *cap.* 17. *&* *Determinationem* Joasaphi *Metropolitæ Corinthii apud* Crus. *in Turco-Græc. lib.* 4. *pag.* 324. *Vide etiam p.* 330. *&* 339.

at

at present to satisfy a people, who are so prone to revenge where they have conceived a grudge, or to make new love after a dislike of the former match, then by this most unjust and horribly-abused indulgence.

Oyl with Prayer.

It is the proper work of the Priest, who has a power to make and consecrate the Holy Oyl, to anoint dying persons with it; (*a*) all other persons whatsoever being excluded. Which practice they found upon the example of the *Apostles*, who were sent out by *Christ*, and (*b*) *anointed with oyl many that were sick, and healed them*; and upon the Advice or Order of S. *James*, chap. 5. v. 14. *Is any sick among you? let him call for the Elders* (or Presbyters) *of the Church, and let them pray over him, anointing him with oyl in the name of the Lord.* And from this Text they pretend to conclude most strongly, that several are necessary in order to the right performing of this last office. The Office requires, that they be no less then seven, and assigns to every one of them

(*a*) Γίνεται τὸ μυστήριον τοῦτο ἀπὸ ἱερεῖς μὲ τὰ ἀκόλουθα τοῦ μυστηρίου, καὶ ὄχι ἀπό τινα ἄλλον. Ὁμολ. p. 137.
(*b*) S. Mark 6. 13.

their particular employment at that time. But this number is not rigidly exacted, and three oftentimes ſerve. They onely anoint the forehead, ears, and hands of ſick perſons. Severall Prayers are uſed at the time of Unction, and this particularly among the reſt. (*a*) *O Holy Father, Phyſician of Soul and body, who haſt ſent thy onely-begotten Son, our Lord* Jeſus Chriſt, *to cure all diſeaſes, and to redeem from death, heal thy Servant of his infirmity both of body and Soul, and quicken him by the grace of thy* Chriſt, *for the interceſſion of our Lady the Mother of God, the ever-Virgin* Mary, *&c.* and here they recite the names of ſeveral Saints—*for Thou, O* Chriſt, *our God, art the Fountain of all healing; and we give the glory of it to Thee, and to the Father, and to the Holy Spirit, now and for ever.* After (*b*) this

(*a*) Πάτερ ἅγιε, ἰατρὲ τῆς ψυχῶν καὶ σωμάτων, ὁ πέμψας τὸν μονογενῆ σου, τὸν Κύριον Ἰησοῦν Χριστὸν, πᾶσαν νόσον ἰώμενον καὶ τὸν θάνατον λυτρούμενον, ἴασαι καὶ τὸν δοῦλόν σου τόνδε ἐκ τῆς πρεσβείας αὐτὸν σωματικῆς καὶ ψυχικῆς ἀσθενείας, καὶ ζωοποίησον αὐτὸν διὰ τὸν χάριτι τοῦ Χριστοῦ σου, πρεσβείαις τῆς ἁγίας δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, &c. ὅτι σὺ εἶ ἡ πηγὴ τῶν ἰαμάτων, Χριστὲ, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(*b*) *Vid.* Ὁμολογ. *pag.* 110.

they

they give the ſick perſon the Holy Sacrament, as the laſt *Viaticum.* The Houſes of the ſick perſons are alſo anointed with the ſame Oyl, the figure of a Croſs being made with it upon the walls and poſts: at which Ceremony the Prieſt ſings the 91. Pſalm, *He that dwelleth in the ſecret place of the Moſt high, ſhall abide under the ſhadow of the Almighty,* &c.

This Oyl ſometimes uſed upon perſons in perfect health, or but lightly indiſpoſed.

This Oyl is not onely uſed upon perſons lying *in extremis:* for the people, believing that there is great virtue in it to heal the Diſtempers of the Body, in caſe of any Sickneſs or Indiſpoſition, that does not bring in danger of Death, uſe it almoſt in the nature of a remedy or medicine; and think themſelves alſo by it better enabled to reſiſt the Aſſaults and Temptations of the great Enemy of their Souls, the Devil. But of the Seven Myſteries of the *Greek* Church hitherto.

The Greeks *orthodox in the great Articles of Faith.*

In the midſt of the ſad Preſſures which daily afflict the poor *Greeks*, and the continual Scoffs and Blaſphemies of the *Turks*, (who, being ſtupid and dull, are guided wholly in their judgments of things by a groſs fancy, and reject with a brutiſh kind of pride and ſcorn what-

ever is raiſed, though never ſo little, above the reach of Senſe,) it is no ſlight argument of the truth of the great Articles of the *Chriſtian* Religion, againſt the ſubtle contrivances of a party of men in *Chriſtendome*, (who, under a pretence of ſober reaſon, undermine the foundations of it,) that the *Chriſtians* of the *Eaſt* do ſtill retain, with all imaginable conſtancy, and firmneſs of aſſent, the entire profeſſion of the Myſteries of Faith, as they were believed and acknowledged in the firſt Ages.

Conſtantinopolitan *Creed.*

They retain exactly the Catholick Doctrine concerning the moſt Holy and undivided Trinity, and the Incarnation of the eternal Son of *God*, according to the *Conſtantinopolitan* Creed, which they onely retain in their Liturgies and Catechiſms, this being but an Expoſition of the *Apoſtles* Creed more at large; which is the true reaſon, why the Apoſtolicall form came anciently to be omitted among them. As to that of S. *Athanaſius*, they are wholly ſtrangers to it. They are content with the profeſſion of Faith as it is laid down there, without troubling themſelves with curious and nice diſtinctions, which oftentimes, in ſtead of explaining, confound and obſcure

ſcure the Myſtery. Yet with a becoming zeal they condemn the madneſs and impiety of *Arius*, *Neſtorius*, *Paulus Samoſatenus*, and the other Hæreſiarchs: whoſe Opinions if any one be known to favour in the leaſt, they preſently excommunicate him; and do not reſtore him to the Communion of the Church, till he has renounced his Hereſy with tears, and given other ample ſatisfaction.

They believe the proceſſion of the Holy Spirit to be onely from the Father.

Indeed, as to the manner of the ſubſiſtence of the Holy Spirit, the *Greeks* vary from the *Latines*, and from the Churches of the Reformation; and by what we may judge, from the reluctancy and unwillingneſs of the Biſhops, after all attempts of Reconciliation, the difference herein is like to be perpetual. They object, with a great deal of bitter paſſion, that the Biſhops of the *Roman* Church have not dealt honeſtly in this matter; for that, without conſulting them, and without regard to the Canon of the Council of *Epheſus*, which forbad ſuch Additions under the penalty of an *Anathema*, they have inſerted the words *Filióque* into the *Conſtantinopolitan* Creed. For the juſtification and proof of this Charge, they appeal to

the Writings of the ancient Fathers, to Acts of Councils, to Eccleſiaſticall Hiſtory, to the faith of the beſt and moſt authentick Manuſcript Copies, nay to *Rome* it ſelf, (*a*) where that Creed was engraven on two ſilver Tables hung up in S. *Peter's* Church by the command of Pope *Leo* the Third, where this Addition is wanting. This was hotly diſputed by the *Greeks* in the Council held at *Florence*; and no one argument or point of controverſy have they maintained, or do ſtill maintain, with greater variety of learning or ſubtilty. At preſent I ſhall content my ſelf with one or two irrefragable teſtimonies. *Cyrillus Lucaris*, who afterwards fell a ſacrifice to the malice and revenge of the *Jeſuits*, in the Epiſtle he wrote to *Vytenbogaert*, out of *Walachia*, when he was Patriarch of *Alexandria*, ſaith, *Ipſa* (i.e. *Eccleſia Græca*) *Spiritum Sanctum à Filio eſſentialiter & internè & quoad eſſe procedere negat*; *The* Greek *Church denies that the Holy Spirit proceeds from the Son eſſentially and internally and as*

(*a*) *Vide Epiſtolam* Photii *ad Archiepiſcopum Aquileiæ. Reſponſ.* 2. *Patriarchæ* Jeremiæ, p. 222. *Et* Ὁμολογία τ' Ἀνατολικῆς Ἐκκλησίας.

to

to his ſubſiſtence. And ſo afterward, when he was advanced to the Patriarchall throne of *Conſtantinople*, in his Confeſſion of Faith, which brought upon him all that envy and miſchief which afterwards befell him, chap. 1. (a) *The Holy Spirit proceedeth from the Father by the Son.* Which form of words he very wiſely and warily thought fit to uſe, in compliance with the ancient Writers of his Church; as it was proved in the Council of *Florence* by *Iſidorus* Biſhop of *Ruſſia*, and *Beſſarion* of *Nice*, and *Marcus Eugenicus* of *Epheſus*, from the authorities of S. *Maximus*, and S. *John Damaſcen*, and ſeveral others. This being ſo expreſly aſſerted by *Cyrillus*, I cannot ſufficiently wonder at the raſhneſs and diſingenuity of the Aſſeſſors of the ſecond Synod held againſt this good man at *Conſtantinople* under *Parthenius*, who moſt unjuſtly cenſure and condemn him for maintaining, againſt the Sentiments of the Catholick Church, the eternal and ſubſtantial proceſſion of the Holy Spirit, as well from the Son as the Father. Laſtly, they de-

(a) Πνεῦμα Ἅγιον ἐκ τοῦ Παλεὸς δι' Υἱοῦ προερχόμενον.

clare in their Confeſſion, (*a*) that *the Holy Spirit proceedeth eternally from the Father, as the fountain and principle of the Deity; according to what our Saviour teaches us, ſaying, When the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He ſhall teſtify of me,* S. *John* 15. 26.

The chief Argument made uſe of by the Greeks.

The great argument made uſe of by *Photius* and other Writers, both ancient and modern, is briefly ſumm'd up by *Cyrillus*; *The* Greek *Church does therefore deny the proceſſion of the Spirit from the Son*, quòd veretur, nè dicendo à Filio ut à Patre, duo aſſerat in Divinis principia exiſtentiæ Spiritûs Sancti, quod eſſet impiiſſimum, *fearing leſt they ſhould aſſert and introduce two diſtinct Principles of the exiſtence of the Spirit of God in the Deity, which they look upon as an horrid impiety.*

They believe the Holy Spirit to be God, and coeſſential with the Father and the Son;

But to prevent all unjuſt ſuſpicions, as if they entertain'd any evil or heterodox Opinions about the Third Perſon of the glorious *Trinity*, they declare

(*a*) Τὸ Πνεῦμα τὸ Ἅγιον ἐκπορευόμενον ἐκ μόνου τοῦ Πατρὸς, ὡς πηγῆς καὶ ἀρχῆς τῆς Θεότητος, διὰ τὸ ὑπὲρ Σωτὴρ μας διδάσκειν λέγων, Ὅταν, &c. pag. 90.

fully

fully againſt the Hereſy of *Macedonius* and the reſt of the Πνευματομάχοι, and moſt readily acknowledge the Holy Spirit to be of the ſame ſubſtance with the Father and the Son, to be *God* from eternity proceeding from the eſſence and nature of the Father, without beginning, and to be equally adored. Likewiſe they acknowledge, that He is the Spirit of the Son, and (*a*) that He is ſent, poured out, and given by the Son. But this they refer to the temporary miſſion of the Holy Ghoſt upon the Apoſtles and upon all the Faithfull. So that they neither confound the Perſons of the Holy Trinity, nor take away the Perſonal Relations and Proprieties of the Son and Spirit; foraſmuch as the manner of Generation, whereby the Son ſubſiſts, is diſtinct from the manner of the Proceſſion of the Holy Spirit.

and to be the Spirit of the Son.

From theſe premiſſes it will fully appear, that the *Greeks* are moſt unjuſtly accuſed by ſome of the *Roman* Church in the height of their intemperate zeal, as deſerters of the Catholick Faith, and

Apology for the Greeks.

(*a*) πέμπειν, δίδοσθαι, ἄρχεσθαι, ἐκχεῖσθαι, ἐμφυσᾶσθαι, πεσεῖν.

as guilty of Hereſy in a neceſſary Article of Faith; for that the difference herein is rather verbal then real, and lies not ſo much in the ſubſtance of the Article, as in the way and manner of expreſſing themſelves. To juſtify this their imputation, they with an equal raſhneſs are not afraid to aſſert, and that as boldly as if they had been admitted into the Secrets of God, that the Holy Spirit has ſufficiently ſhewed his anger from Heaven againſt this ſuppoſed grievous and fundamentall Errour, becauſe *Conſtantinople*, the chief Seat of the *Grecian* Empire and Religion, was taken by the *Turks* on a *Whitſun-Tueſday*, in the year 1453. But 'tis ill arguing from ſuch an accidental circumſtance; and they may as juſtly conclude, that the people of *Rhodes*, and particularly the *Knights of Jeruſalem*, were guilty of ſome grievous Errour concerning our Bleſſed *Saviour*, becauſe the chief City of that Iſland, which they had ſo bravely defended, was at laſt loſt upon a *Chriſtmas-day*.

Their opinion about the ſtate of the Dead.

As to the ſtate of the *vitâ functi*, they know not well what to determine: for taking for granted, that the Souls of the Righteous are not in Heaven, where

where they ſhall be after the Reſurrection of the body, they know not where to fix them. But whereever that place is, which ſometimes they call *Paradiſe*, from the words of our *Saviour* to the Thief upon the Croſs, S. *Luke* 23. 43. ſometimes *Abraham's boſome*, from S. *Luke* 16. 22. ſometimes the *hand of God*, from that of *Eccleſiaſticus*, *The Souls of the Juſt are in the hand of God*; it is certainly diſtinct, according to them, from the preſence of God. For thus they pray in their Liturgy; (*a*) *Remember, O Lord, all that ſleep in hope of the Reſurrection and everlaſting Life, and grant that they may reſt, where the light of thy Countenance ſhines forth:* and ſo (*b*) in the Office of Burial; *O God of Spirits and of all fleſh, who, having trampled upon Death, and vanquiſht the Devil, haſt given life to the world; Thou, O Lord, make the Soul of thy deceaſed Servant to reſt in the glorious, in the pleaſant place, in the place of re-*

(*a*) Μνήσθητι, Κύριε, πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως καὶ ζωῆς αἰωνίου, καὶ ἀνάπαυσον αὐτοὺς, ὅπου ἐπισκοπεῖ τὸ φῶς τῆς προσώπου σου.

(*b*) Ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκὸς, ὁ τὸν Θάνατον καταπατήσας, καὶ τὸν διάβολον καταργήσας, καὶ ζωὴν τῷ κόσμῳ σου δωρησάμενος, αὐτὸς, Κύριε, ἀνάπαυσον τὴν ψυχὴν τοῦ κεκοιμημένου δούλου, &c.

freſh-

freshment, whence grief, trouble and sighing are banisht. And yet at other times, as it were compelled by the force and evidence of truth, they retract, at least colour over, this Opinion with this acknowledgment, (*a*) in their late Confession: *By which of these three names above mentioned any shall call the Receptacle of righteous Souls, he will not erre; provided that he believes and understands thus much, that they enjoy the favour of God, and are in his heavenly Kingdom, and, as the Church-Hymns mention, in Heaven.* But as for the Souls of the Wicked and Unrighteous, they hold, that they descend immediately into *Hades* or Hell, the place of Condemnation, and of *God*'s Wrath.

They do not believe a Purgatory by fire, but they are otherwise heterodox; as appears from their Prayers and Suffrages, and from

They reject, in words at least, the *Romish* Doctrine of *Purgatory* by fire, as having no foundation in Scripture, and teach their people accordingly in their Catecheticall Confession, and thus argue *ab absurdo* against it; (*b*) *If the*

(*a*) Ὁποῖος ὀνομάσει τὸν τόπον τοῦτον ἕνα ὄνομα ἀπὸ ὅσα εἴπαμεν, δὲν σφάλει· μόνον νὰ γροικᾷ πῶς εἶναι αἱ ψυχαὶ εἰς τὴν ψυχὴν τοῦ Θεοῦ, καὶ εἰς τὴν οὐράνιον βασιλείαν, καὶ, καθὼς οἱ ἐκκλησιαστικοὶ ὕμνοι ψάλλουσιν, εἰς τὸν οὐρανὸν. Ὁμολ. *pag.* 8.

(*b*) Ὁμολ. *p.* 86. — ἤθελεν ἐμπορεῖ νὰ δεχθῇ καὶ μέρος ἀπὸ τὸ μυστήριον τῆς μετανοίας —

Soul

Soul ſatisfies for Sins committed in this life in ſuch a place, then, by parity of reaſon, part of the Myſtery or Sacrament of Penance might be performed there, which is, ſay they, ἔξω ἀπὸ ὀρθοδόξου διδασκαλίαν, *contrary to orthodox doctrine.* But notwithſtanding this declaration, they fanſy the Souls of the departed detained and ſhut up in moſt ſecret and unknown receſſes under ground, and there to be perplexed and to ſuffer ἀνιαρὰ or grievous things, and to find eaſe and refreſhment from the (*a*) Prayers and Suffrages and Oblations and Sacrifices of the living. Upon this account it is, that in the celebration of the Sacrament the Prieſt, ſtanding at the *Protheſis*, offers ſeveral Particles of Bread; (*b*) one in honour of the Virgin *Mary*, which they place on the right ſide of the Bread that is to be conſecrated; the reſt in honour of S. *John* the *Baptiſt*, the Holy and glorious Apoſtles, S. *Baſil*, S. *Gregory* the Divine, S. *John Chryſoſtome*, *Athanaſius*, *Cyrillus*, *Nicolas* of *Myra*, and all holy Biſhops, S. *Stephen* the firſt Martyr, S. *George*,

the offering up of ſeveral Particles of Bread at the Protheſis.

(*a*) *V.* Gabrielem Philadelph. *pag.* 20, 21.
(*b*) *pag.* 19.

Deme-

Demetrius, *Theodorus*, and all other holy Martyrs, S. *Antony*, *Euthymius*, *Saba*, *Onuphrius*, *Arſenius*, *Athanaſius* of Mount *Athos* and all holy Monks, the holy Phyſicians *Coſmus* and *Damianus*, *Cyrus* and *John*, *Pantaleon* and *Hermolaus*, *Sampſon* and *Diomedes*, *Thallaleus* and *Trypho*, and the reſt, S. *Joachim* and *Anna*, the Saint of the day, and all Saints; and for his particular Archbiſhop and all the Clergy, and for the Founders of the Church or Monaſtery, for the living and dead, where he mentions their names, and for all who ſleep in hope of the Reſurrection to everlaſting life, to whom, O mercifull God, give pardon.

The cuſtom of the Greeks *a perverſe imitation of the Ancients.*

Theſe are placed in the Patin, and are carried to the Altar of Conſecration, and by reaſon of their vicinity to the Bread that is to be conſecrated, and is afterward actually conſecrated, partake of that bleſſing and ſanctification. 'Tis manifeſt that this practice of the *Greeks* differs vaſtly from the ancient Rite of the *Chriſtians* of the Second and Third Centuries, which they would ſeem to imitate. For they imagining that the Souls of deceaſed perſons were not admitted into the Divine Preſence, but did

did *exſpectare in candida diem Judicii*, as *Tertullian* ſpeaks, their ſurviving friends and relations, fearing leſt their preſent condition might require it, at leaſt to ſhew their love and care of them, brought their Oblations: but this was done onely once a year, *laborantibus animabus refrigerium quoddam adpoſtulantes*; but they were not particular and diſtinct, but for all together; nor were they eſteemed by them in the nature of ſatisfactory or expiatory Oblations, but onely to ſhew the honour they bare to the memory of the holy Apoſtles and Martyrs in this ſolemn kind of pomp, and at the celebration of the Holy Sacrament, at which time they onely prayed to God, that He would be pleaſed to remember them. And certainly no more can well be underſtood by the Commemoration, which follows juſt after the Conſecration of the Elements in their preſent Liturgies.

They viſit the Graves of their deceaſed Friends.

The preſent *Greeks* too account it a great piece of Piety and Religion, to viſit the Graves of their dead Friends upon a ſet day every year, and there perform ſeveral Funeral rites, and pray for their Souls: and after that the Prieſt has

has performed his Office, and the religious part of the Ceremony is over, they cover the Grave with their Napkins and Handkerchiefs, and make a festival entertainment, made up with part of the *Colyba* or boiled Wheat with (*a*) mixt Fruits before mentioned, with a great deal of mirth and jollity, very unbecoming the Solemnity. But to return to the modern *Greeks*.

The reason assigned by them for their offering up Particles.

The reason of this their practice is thus assign'd by (*b*) *Gabriel Philadelphiensis*; *We offer these Particles for our Fathers, Brothers, Friends and Kinsfolks who sleep in* Christ. *The end and design is, that God would place their Souls in a bright and pleasant place, in a place of rest, whence grief and lamentation are banisht, and send them a relaxation and deliverance from those grievous things that at present seize upon them, and give them freedom and redemption from the lamentation of* Hades *and from tears.* (*c*) *Cyrillus Lucaris* was ashamed of

(*a*) These Fruits were anciently called κανίσκια, as *Balsamon* explains the word, τὰ ἐπὶ ταῖς μνήμαις τῶν ἁγίων καὶ τῶν κατοιχομένων προσφερόμενα, καὶ κανίσκια λεγόμενα, διὰ πολυειδῶν ὀπωρῶν κοσμούμενα, τῷ θυσιαστηρίῳ προσφέρονται, *in* 4. *Canonem Apostolorum.*

(*b*) *in tractatulo* περὶ τῶν μερίδων.

(*c*) *in Epist. ad* Joannem Vytenbogaert.

this

this ſuperſtitious practice, and the idle pretenſion commonly uſed for the defence of it; and therefore adds another: *Eſſet hîc referendum περὶ μερίδων τῶν ἁγίων· quæ μερίδες novem minimæ particulæ ſunt panis, & decima B.* Mariæ *Matris Domini; quas, poſt aquæ & vini in calice infuſionem, ab uno Pane oblato ſumptas, penès Euchariſtiæ Panem ponimus, ad ſignificandum jam beatam eſſe ſortem Sanctorum, qui, ut Membra Capiti* Chriſto *conjuncta, unà in cœleſti gloriâ triumphant.* By which he ſuppoſes onely the Bleſſedneſs of the Saints to be deſigned, that as the Particles are placed near the Bread that is conſecrated, ſo they, as the Members of the Body Myſticall joyned to *Chriſt* as to the Head, triumph together with Him in the Heavenly glory.

Offerings for the Dead.

But beſides this, they ſay a particular Maſs for the Dead: which does not differ from the formuſed at other times, but that there is a peculiar Epiſtle and Goſpell, and the dead perſons, for whoſe benefit it is intended, are particularly mentioned, each having a ſingle Particle offered up in his behalf. But a general Maſs for the Dead is ſolemnized on the Saturday before *Pentecoſt*, which

day is ſacred to the Memory of *All Souls.* While they ſeem to reject with ſo much caution a Purgatory, they are faln into the Errour of *Origen* about the Redemption of the Souls of the wicked from Hell. For they thus boldly determine: *Certainly many Sinners are freed from the Chains of* Hades, *not upon the account of any Repentance or Confeſſion made in thoſe infernal regions, but for the good Works and Alms of the living, for the Prayers of the Church made in their behalf, and chiefly for the ſake of the unbloudy Sacrifice, which the Church daily offers up for the living and the dead.* Again, *The Sacrifices, the Prayers and Alms which are perform'd by the living, greatly comfort and benefit the Soul, and free it at laſt from the bonds of* Hades. Though to ſalve this, they ſay, ſuch perſons as are freed went out of the world with good diſpoſitions, and were prevented by death from completing their Repentance, and procuring the Favour of God. So (a) Patriarch *Jeremias* explains himſelf. Three times that year their Friends die they celebrate their Exequies, the third, the ninth,

(a) *pag.* 247.

and

and the fortieth day, and repeat the ſame Prayers for the peace and quiet of their Souls. I omit the Howlings of the Women really concerned at the Funerals of their Husbands, or of their Slaves, and of perſons hired to act their parts in this moſt extravagant ſcene of Grief. This being a relique of an old Cuſtom uſed in the days of their Heatheniſh Anceſtours, and not falling properly within the comprehenſion and compaſs of my deſign.

They have no engraven and emboſs'd Images in their Churches, but

The *Greeks* have ſo great prejudice to all engraven Images, and eſpecially if they are emboſs'd and prominent, that they inveigh ſeverely and fiercely againſt the *Latines*, as little or leſs then Idolaters, and ſymbolizing with the very Heathen; applying that of the Pſalmiſt, *Pſal.* 135. v. 16, 17, 18. *They have mouths, but they ſpeak not; eyes have they, but they ſee not*, &c. But as for the Pictures, whether in colours or printed, of our *Saviour*, and of the *Saints*, they account them ſacred and venerable. Theſe they reverence and honour by bowing and kiſſing them, and (*a*) ſaying their prayers

they admit Pictures.

(*a*) See the Rubrick of the Ἀκολουθία τῆ ὄρθρε, in the *Horologion* printed at *Venice* 1646. in 12°.

before them. With these the Partition that separates the *Bema* or Chancell from the Body of the Church is adorned. At set times the Priest, before he enters into it, makes three low Reverences (προσκυνήσεις, μετανοίας) before the Image of *Christ*, and as many before that of the Virgin *Mary*: and he does the like in the time of Celebration, and oftentimes perfumes them with his Incense-pot. Upon some of the great Festivals they expose to the view of the people, upon a Desk in the middle of the Quire, a printed Picture of that day's Saint done in Christendom, whither upon their approach they bow their body, and kiss it with great devotion. (*a*) This practice they defend from the Authority of the Seventh general Synod, which is the Second held at *Nice*: and from this vain and idle pretence, that they worship the Saint in the Image which represents him, by the help of which they presently have an *Idea* of him in their mind; and that they worship the (*b*) figure and re-

(*a*) Ὁμολογ. pag. 237, 238.

(*b*) Δῆλον ἅπασιν, ὡς ἡ τιμὴ τῶν εἰκονισμάτων τιμὴ γίνεται τῶν εἰκονιζομένων. So *Photius* in his Epistle to *Michael* Prince of *Bulgaria*, pag. 15.

presen-

preſentation not with the worſhip of λατρεία, but of δουλεία, and that onely σχετικῶς relatively: which is all they have to ſay for their groſs and ſcandalous behaviour herein; to the great prejudice of the *Chriſtian* Religion among the *Turks*, who are too groſs and dull to underſtand theſe ſubtil and nice diſtinctions, which they alledge in defence of this Worſhip. But I intend onely a Narrative, and not a Confutation.

A great part of their Worſhip conſiſts in external Adoration, which they call μετάνοιαι: of which they make two ſorts: (a) the greater, which they call ζώνη or ἐδαφιαία, bowing the body very low, almoſt to the ground; and the leſs, with a little inclination of the head and knee. This they doe when they come into the Church, or when they are in ſight of a Church or Chappell, either upon land or ſea, repeating theſe words, Ἐλέησόν με, Κύριε, τὸν ἁμαρτωλὸν, or, Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ, *Lord*, or *God*, *be mercifull to me a Sinner*; or elſe onely theſe, Κύριε, *Their Adorations.*

(a) μετάνοιαι μεγάλαι καὶ μικραί. *Vid.* Ὡρολόγιον, *pag.* 36.

ἐλέησον, ſometimes (*a*) forty times, ſometimes a hundred times together, out of an exceſs of Devotion, croſſing themſelves all the while.

Praying toward the Eaſt.

The cuſtom of praying toward the *Eaſt* is (*b*) ſtill practiſed, and held ſacred and inviolable among them: and of the two, they had rather turn their backs upon the Church, then upon that point of the Heavens when they are at their Devotions: and becauſe the Altar is in the Eaſtern-moſt part of the Church, (*c*) they worſhip toward that.

They ſeldome ſit or kneel in their Churches.

They ſeldome ſit in the Church, except when quite tired by their long ſtanding: there being no accommodation of Pews or Benches there, except a few Stalls in their greater Churches. And they do as ſeldom kneel, except (*d*) perchance on the day of *Pente-*

(*a*) *V.* διάταξιν Philothei, *&* *Officium dictum* λυχνικὸν *ſive Lucernarium, &* Ὡρολόγιον, *p.* 34.

(*b*) Thus in the above-cited *Diataxis* of *Philotheus*, the Deacon bows toward the Eaſt thrice, *p.* 2. 4. And ſo in S. *Chryſoſtome*'s Liturgy, at their firſt entrance into the Church, the Prieſt and Deacon ποιοῦσιν ὁμοῦ πρὸς ἀνατολὰς προσκυνήματα τρία, and ſo often: the Prieſt alſo croſſes and prays toward the Eaſt, *p.* 67.

(*c*) *S.* Baſilii *Liturg. p.* 169. *S.* Chryſoſtomi *Liturg. p.* 67. 68. 73. 77.

(*d*) *V.* Gabr. Philadelph. *p.* 20.

coſt,

coſt, or ſome ſuch ſolemn time; herein being wholly ſwayed and governed by the cuſtom and practice of the Country; the frequent reverences and inclinations they make with their body ſerving in ſtead of Genuflexion.

They have a peculiar manner of croſſing themſelves, which is, with the two Fingers of their right hand and Thumb cloſed; to denote, as they tell you, the myſtery of the Three Perſons in the *Holy Trinity* in one Eſſence. They firſt ſign their forehead, then the lower part of their breaſt, then their right ſhoulder, and then their left, ſaying, Ἅγιος ὁ Θεὸς, ἅγιος ἰσχυρὸς, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς, *Holy God, holy and powerfull, holy and immortal, have mercy upon us*; or ſome ſuch ejaculation, as, Κύριε Ἰησοῦ Χριστὲ, υἱὲ καὶ λόγε τοῦ Θεοῦ, ἐλέησόν με τὸν ἁμαρτωλὸν, *O Lord Jeſu Chriſt, thou Son and Word of God, have mercy upon me:* but more eſpecially the ſhort forms above mentioned. *Manner of croſſing themſelves.*

They keep their Culpacs or Caps on their heads in the Church, except at the Proceſſion, and at the time when the Goſpell is read, and at the celebration of the Sacrament: then they all *Their behaviour and geſture in their Churches.*

ſtand up uncovered, and ſhew a particular Reverence.

Singing mean and inartificial; no muſical Inſtruments.

Their Singing, as I ſaid before, is very mean and pitifull, without figure and the reliſhes of art, and is at beſt but a kind of harſh Plain-ſong. They have no Organ or any kind of muſicall Inſtrument in their Churches, that they may not give any offence to their cruel Maſters, the *Turks:* which is the reaſon alſo why they have no Bells.

No Holy water at their Church-doors.

They have no Holy water at their Church-doors, nor do they uſe to ſprinkle themſelves; though oftentimes they drink very greedily of it, after the ceremony of its benediction is over, and rub their eyes with it.

Offerings upon recovery from dangerous ſickneſs.

Upon their recovery from any grievous diſtemper and ſickneſs, they offer up thin broad Plates of ſilver, which are hung up in their Churches. Oftentimes they repreſent the figure of the Part affected, in imitation of the *Romaniſts*; from whom the modern *Greeks* have derived many of their religious Cuſtoms and Ceremonies.

Their accounts of time.

They number their years not onely from the *Birth* of our B. *Saviour*, but alſo from the *Creation.* They reckon from the Creation to our *Saviour's* Birth

Birth 5508 years, following the account of the Septuagint in their Chronology. Thus they write, that *Conſtantinople* was taken in the year 6961, that is, of our *Lord* 1453.

They acknowledge but (*a*) ſeven General Councils, which I ſhall here briefly reckon up. *They acknowledge but ſeven general Councils.*

The firſt held at *Nice* in *Bithynia*, under *Conſtantine* the Great, in the year of our Lord 325. againſt *Arius* and his Followers, who denied the Divinity of our B. *Saviour.*

The ſecond held at *Conſtantinople*, under the elder *Theodoſius*, in the year 381. againſt *Macedonius*, who denied the Divinity of the *Holy Ghoſt.*

The third at *Epheſus*, under *Theodoſius Junior* and *Valentinian*, in the year 431. againſt *Neſtorius*, who aſſerted *Chriſt*, born of the Virgin *Mary*, to be ψιλὸς ἄνθρωπος, or meer Man; and ſo made the Son of *God* diſtinct from the Son of the B. *Virgin*, and refuſed to

(*a*) *V. Epiſtolam* Photii *ad* Michaelem *Principem* Bulgariæ, *pag.* 3, *&c. Epiſtolam* Jeremiæ *Patriarchæ* Conſtantinopolitani *ad Theologos* Wirtenbergenſes, *& Epiſtolam* Meletii *Patriarchæ* Alexandrini *ad V. Cl.* Janum Douzam, *quæ exſtat in Itinerario* Georgii Douzæ, *CIↃ. IↃ. IC.*

give

give her the title of Θεοτόκος, or the *Mother of God.*

The fourth at *Chalcedon*, (a City ſituate over againſt *Conſtantinople*, on the other ſide of the *Propontis*,) under *Marcianus*, in the year 451. againſt *Eutyches* and *Dioſcorus*, who maintained onely one Nature in *Chriſt.*

The fifth at *Conſtantinople*, under *Juſtinian*, in the year 553. againſt the Diſciples of *Origen*; whoſe corrupt and heretical Doctrine about the Præ-exiſtence and Tranſmigration of Souls, the Temporarineſs of Hell-torments, and the Salvation of Devils, and the like, was here condemned and anathematized.

The ſixth at *Conſtantinople*, under *Conſtantine Pogonatus*, in the year 680. againſt *Sergius*, Pope *Honorius*, *Macarius* Biſhop of *Antioch*, and their Followers, who aſſerted but one Will in *Chriſt*, hence called *Monothelites.*

The ſeventh at *Nice*, under *Conſtantine* then a minor, and his Mother the Empreſs *Irene*, in the year 787. againſt ſuch as would not allow the Worſhip of Images, whom they hence nicknamed Εἰκονομάχοι or Εἰκονοκλάσται. But the Decrees of this Council, not

founded

founded upon Scripture, but upon weak and uncertain Tradition, and without any ground of ſound or judicious reaſoning, were confuted ſoon after by a Council of Biſhops of the *Weſt*, held by the Authority of *Charlemaine* at *Francford* in *Germany*.

There was a Council held at *Conſtantinople* under *Baſilius* in the year 869. wherein *Photius* the Patriarch of *Conſtantinople* (who had appeared very active againſt the See of *Rome*, and had provoked the *Latines* eſpecially, among other things, by imputing to them the guilt of Hereſy, for adding *Filióque* to the *Conſtantinopolitan* Creed) was dethroned and anathematized. This the *Romaniſts* honour with the title of the Eighth Oecumenical Council. But that which the (*a*) *Greeks* call ſo was held ten years after, that is, in the year 879. in which all the Acts againſt *Photius*, who was reſtored to the Patriarchal dignity not long before, were reſcinded and abrogated, and the *Creed* recited and fixt without that addition. But becauſe nothing relating to matter of Doctrine was eſtabliſhed anew in this

A Council at Conſtantinople, *in which* Photius *was condemned; and another, in the ſame place, in which he was reſtored. Each called the eighth general Council by different Writers.*

(*a*) See the Annals of *Zonaras* and *Glycas*.

Council,

Council, which was held chiefly in favour of *Photius*, the *Greeks* content themselves with the acknowledgment of seven only.

Council of Florence.

Some of the *Latinizing Greeks* call the Council held at *Florence* in the year 1439. under Pope *Eugenius* the Fourth, in which were present the Emperour *Joannes Palæologus*, *Joseph* Patriarch of *Constantinople*, and several Metropolitans and Bishops of the *Greek* Church, the Eighth general Council. Here the *Greeks*, out of politick ends, that is, to please the Emperour, who urged them to a Subscription, to gain the assistence of the *Latines*, which onely was to be had upon these hard conditions, against the *Turks*, then ready to take an entire possession of the Empire, were forced to comply. But upon their return home, there were great stirs and tumults in *Constantinople*, and all over the Empire, about this Agreement, and the Subscribers were look'd upon as Betrayers of the establisht Doctrine of the *Eastern* Church. In a Letter published by *Chytræus*, sent from *Constantinople* to the *Bohemians*, about two years before the taking of that City by the Emperour *Mahomet*, they very zealously renounce the Union of

of *Florence*, calling it τὴν διαίρεσιν ἀπὸ τῆς ἀληθείας, or a Diſunion from the Truth. This was ſubſcribed, among others, by *Silveſter Syropulus*, who had been preſent at that Aſſembly, and wrote the Hiſtory of it, publiſh'd in the year 1660.

The manner of their reciting the Pſalms and Scriptural Hymns in their Religious houſes.

In their Monaſteries they keep up the piety and rigour of the ancient Diſcipline, being very punctual in the performance of their daily Offices. They are frequent in the reciting of the Pſalms, and Hymns of the Old and New Teſtament, as conſiſting chiefly of Praiſes and Thankſgivings: which they divide into twenty Sections or καθίσματα· each Section into three parts, which they call στάσεις· at the end of which they repeat the *Gloria Patri*, ſtanding all the while. This Pſalmody is one of the principal parts of the Monaſtick life and inſtitution, and they are ſo continually uſed to it, that there is ſcarce a *Kaloir* but has the whole Pſalter exactly by heart. They obſerve this order: They reade the Pſalter twice in each of the firſt ſix weeks in *Lent*, and but once in the Holy week, ending it on Wedneſday; from which time to the Saturday in *Eaſter*-week, according to ancient cuſtome, it is wholly

wholly intermitted. Afterward to the 20. day of *September*, two Sections are read in the morning, and one in the evening: but from the 20. of *September* they reade three Sections in the morning, and in the evening the Pſalms called τὰ πρὸς Κύριον, and ſometimes τὰ Πρωσκύζια, (which are the Pſalms of Degrees, ſo called from (*a*) the 119. the firſt of them, which begins, Πρὸς Κύριον ἐν τῷ θλίβεσθαί με ἐκέκραξα.) This method they continue to the Saturday before *Sexageſima*, in which week and the week following it is but once repeated alſo; except that from *Chriſtmas* to the 15. of *January* they recite in the evening the 135. Pſalm, which is called by them Πολυέλεος, from the frequent repetition of the *Hemiſtichium*, (*b*) *for his mercy endureth for ever.* So that the whole is finiſht in the ſpace of ſeven days; except in ſtrict and high *Lent*, when it is repeated every week twice, as is above declared. The (*c*) 118. Pſalm, which makes up the ſeventeenth Section, is called

(*a*) That is, according to the *Greek* account; for according to the *Hebrew* it is the 120. Which account is alſo to be underſtood of the reſt which follow.

(*b*) ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

(*c*) that is, according to the *Hebrew*, the 119.

Ἀμωμος,

Ἄμωμος, from the first verse, Μακάριοι ἄμωμοι. The (*a*) 103. Psalm is called ὁ Προοιμιακὸς, so called because with it they begin their evening service, and their prayers at other solemn times. There are six Psalms (the whole therefore called Ἑξάψαλμος ἢ Ἑξάψαλμον) (*b*) which they usually recite betimes in the morning, and especially if it be preceded by a Vigil: these are the (*c*) 3. 37. 62. 87. 102. and 142. Otherwise, if there be no Vigil, and it happen to be Sunday, they sing the κανὼν Τριαδικὸς, or Hymn in praise of the most B. *Trinity*.

That excellent Hymn, which our Church retains in her Communion-Service, which is said or sung after we have been made partakers of the holy Mysteries of *Christ*'s blessed Body and *The great Doxology.*

(*a*) 104.

(*b*) *V.* Philothei *Diataxin*, *pag.* 7.

(*c*) that is, 3. 38. 63. 88. 103. 143. according to the *Hebrew*. The reason of which difference is this: The 9. Psalm according to the *Greek* contains the 9. and 10. according to the *Hebrew*: and the 146. and 147. Psalms according to the *Greek* make up but one Psalm, that is, 147. Psalm, according to the *Hebrew*. Anciently the 62. Psalm according to the *Greek* was called ὁ ὀρθρινὸς ψαλμός. *S.* Athanasius *epistolâ ad Marcellinum* —— ὀρθρίζων ψάλλε τὴν ἑξηκοστὸν δεύτερον. *Et* περὶ παρθενίαι, —— πρὸς ὄρθρον δὲ τὴν ψαλμὸν τοῦτον λέγετε, Ὁ Θεὸς, Θεός μου, πρὸς σὲ ὀρθρίζω —— *Et Constit. Apostol. l.* 8. *c.* 37. μετὰ τὸ ῥηθῆναι τὴν ὀρθρινὸν, &c.

Bloud,

Bloud, *Glory be to God on high, and in earth peace, good will towards men; We praiſe thee, we,* &c. makes up a neceſſary part of their morning-devotion, upon Sundays and the other more ſolemn Feſtivals: and indeed, as it appears by their ἀκολουθία ὄρθρου, or Office uſed every morning, on all other days, onely with this difference, that it is then barely read, and not ſung; which is their preſent practice, as I found particularly upon enquiry: as alſo ἐν τῇ ἀποδείπνοις, or in their ſolemn Prayers after ſupper, before they go to their reſt. This is called by them ἡ μεγάλη δοξολογία, or the *great Doxology*, to diſtinguiſh it from the other, which they call ἡ δοξολογία μικρά, or the leſſer, that is, the *Gloria Patri*; which they repeat at the end of every Station of the Pſalms, and at other times preſcribed in the Liturgick and other Offices: this latter being a more contracted glorification of the Holy Trinity, which they thus expreſs, ſomewhat different from the *Latine* form; (*a*) *Glory be to the Father,*

(*a*) Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύματι, καὶ νυῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Ità quoque apud S. Athanaſ. τῇ παρθενίᾳ, &c. niſi quòd τῶν αἰώνων illic deſit. Quandoque καὶ ante νυῦν omittitur.

and

and to the Son, and to the Holy Ghoſt, both now and always and for ever, or *to eternal ages. Amen.* This greater *Doxology,* (from the conſtant uſage of it called (*a*) προσευχὴ or (*b*) ὕμνος ἑωθινός, the *morning Prayer* or *Hymn,* (it being made up both of Supplications and Lauds, though the latter be the more common appellation,) and by ſome, the *Angelical Hymn,* from the Preface to it, ſung by the *Angels* at the Birth of our B. *Saviour,* S. *Luke* ch. 2.) is of great antiquity, being mentioned (*c*) by S. *Athanaſius,* as univerſally known and uſed by the generality of *Chriſtians* of both ſexes, in thoſe *Eaſtern* and *Southern* Countries of the world, in their private Devotions; and is to be found after the Pſalms and Hymns, in the third Volume of that moſt venerable monument of Piety and Antiquity, the *Greek* tranſlation of the Bible in His *Majeſtie*'s Library at Saint *James*'s ſent to King *Charles* the Firſt,

(*a*) It has the title of προσευχὴ ἑωθινὴ in the Apoſtolicall Conſtitutions, *lib.* 7. *cap.* 47.

(*b*) And ſo particularly in the *Alexandrine* Manuſcript of the Septuagint; and in ſeveral other *Greek* Manuſcripts.

(*c*) *de Virgin. verſus finem.*

Martyr, of bleſſed and glorious memory, by that great man *Cyrillus Lucaris*, Patriarch of *Conſtantinople*, who was alſo murthered, which he brought with him out of *Ægypt*, upon his leaving the Patriarchate of *Alexandria*, written in capital letters, and, as he gueſſes, in a paper placed by him in the beginning of the firſt Volume, giving an account of it, above thirteen hundred years ſince. This I conjecture to be the ᾠδὴ πολυώνυμος mentioned by *Lucian* in his *Philopatris*, in theſe words of *Triephon* to *Critias*, ὥστε ἔασον τούτους, τὴν εὐχὴν ἀπὸ Παλαιᾶς ἀρξάμενος, καὶ πολυώνυμον ᾠδὴν εἰς τέλος ὑπιδείς· which I underſtand thus, that the *Chriſtians* of that time, whom the wicked Infidel ſports with and abuſes in that Dialogue, uſed to begin their Devotion with the *Lord's Prayer*, ἡ εὐχὴ ἀπὸ Παλαιᾶς, and conclude it with this divine Hymn, or πολυώνυμος ᾠδὴ, or Ode full of the appellations of *God* the *Father* and *Chriſt*. This I think to be no way unlikely, as judging the εὐχὴ and ᾠδὴ to be diſtinct and different forms. But becauſe it is poſſible, that it might be but one compoſition or Prayer, concluding with an Hymn, I am more inclined

clined to believe, notwithstanding, that it ought to be meant of this, rather then of the *Lord's Prayer*; and however, that it more then seems (though the most learned Archbishop (*a*) *Usher* will have it onely to seem so) to be one of those Psalms and Hymns mentioned by an (*b*) ancient Authour, who confuted the Heresy of *Artemon*, to have been composed and sung by the ἀδελφοὶ and πιςοὶ, or *Christians*, in honour of our *Blessed Saviour*'s Divinity; τὸν Λόγον τοῦ Θεοῦ τὸν Χριςὸν ὑμνοῦσι θεολογοῦντες (what (*c*) *Pliny* testifies of them also in a Letter to *Trajan*;) to which that part of this divine Hymn, Κύριε ὁ Θεὸς — does very fitly and properly answer.

The Greek of this and the preceding Hymn with the following, see in the *Appendix*.

There immediately follows in the same Manuscript this Hymn, collected for the most part out of the *Psalms*, which is still retained by the *Greeks* in their

(*a*) *V. Dissertationem ejusdem Reverendissimi Antistitis de Symbolis, pag.* 34.

(*b*) *Apud* Eusebium *in Histor. Eccles. lib.* 5. *cap.* 28. ψαλμοὶ δὲ ὅσοι καὶ ὡδοὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιςῶν γραφεῖσαι, τὸν Λόγον τοῦ Θεοῦ τὸν Χριςὸν ὑμνοῦσι θεολογοῦντες.

(*c*) *Epist.* 97. *lib.* 10. *Affirmabant hanc fuisse summam vel culpæ suæ vel erroris, quòd essent soliti stato die ante lucem convenire, carmenque* Christo *quasi Deo dicere secum invicem*—

Morning-ſervice, and repeated after it, as a part of it.

Every day will I bleſs Thee, and praiſe thy Name for ever.

Vouchſafe, O Lord, to keep us this day without ſin.

Bleſſed art Thou, O Lord God of our Fathers, and bleſſed and praiſed be thy Name for ever. Amen.

(a) *Bleſſed art Thou, O Lord, O teach me thy Statutes.* This Verſicle is repeated thrice.

O Lord, Thou haſt been our refuge from one generation to another.

I ſaid, O Lord, be merciful to me; heal my ſoul, for I have ſinned againſt Thee.

Lord, I fly unto Thee; teach me to doe thy will: for Thou art my God.

For with Thee is the fountain of life, in thy light we ſhall ſee light.

Extend thy mercy to ſuch as know Thee.

The Evening Hymn. The following Hymn is always recited in that part of the Evening-ſervice, juſt upon Sun-ſet, which they call

(a) The preſent *Greeks* here inſert this Verſicle, *Let thy mercy, O Lord, be upon us, as our truſt is in Thee.*

εὐχαὶ

εὐχαὶ τοῦ λυχνικοῦ, and the *Latines Lucernarium*; which I onely here put down for the antiquity of it: it not being my business to transcribe their Offices, which the learned and pious Reader may consult at large, to his great satisfaction and advantage.

Pleasant brightness of the holy glory of the immortal, heavenly, holy, blessed Father, Jesu Christ, *we having arrived to Sun-set, and seeing the evening light, praise the Father, Son, and Holy Spirit of God. Thou, O Son of God, giver of life, art worthy to be praised always with holy voices. Wherefore the world glorifies Thee.*

This seems to be the very form of the ἐπιλύχνιος εὐχαριστία, which S. *Basil* refers to in his Book *de Spiritu Sancto ad Amphilochium*, *cap.* 29. as having been established by the Fathers long before his time: Ἔδοξε τοῖς πατρᾶσιν ἡμῶν, μὴ σιωπῇ τὴν χάριν τοῦ ἑσπερινοῦ φωτὸς δέχεσθαι, ἀλλ' εὐθὺς φανέντος εὐχαριστεῖν. καὶ ὅστις μὲν ὁ πατὴρ τῶν ῥημάτων ἐκείνων τῆς ἐπιλυχνίου εὐχαριστίας, εἰπεῖν οὐκ ἔχομεν· ὁ μέν τοι λαὸς ἀρχαίαν ἀφίησι τὴν φωνὴν, καὶ οὐδενὶ πώποτε ἀσεβεῖν ἐνομίσθησαν οἱ λέγοντες, Αἰνοῦμεν Πατέρα, καὶ Υἱὸν, καὶ Ἅγιον Πνεῦμα Θεοῦ. This form being accoun-

ted ancient by S. *Basil*, who lived in the fourth Century, it may not unfitly be referred to the first and early times of *Christianity*. In compliance with this supposition, the Authours of the *Constitutions* commonly called *Apostolical*, *lib.* 2. *cap.* 59. and *lib.* 8. *cap.* 35. order this to be done: where the ἑσπερινὸς ψαλμὸς is not to be understood of this Hymn, as Archbishop *Usher* is willing to grant; but of the (*a*) 140. Psalm, whereof the second verse runs thus, Καὶ εὐθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου ἔπαρσις τῶν χειρῶν μου θυσία ἑσπερινή. *Let my prayer be set forth in thy sight as incense, and let the lifting up of my hands be an evening-sacrifice:* this being called ψαλμὸς ἑσπερινὸς, and is always repeated after the προοιμιακὸς or 103. Psalm above mentioned. By this it appears that the *Greeks* doe ill, in their *Horologion*, printed at *Venice* 1646, to ascribe the composition of this Hymn to *Sophronius* Patriarch of *Jerusalem*.

Superstition of the Greeks, *and chiefly in their prayers to Saints.*

It must be sadly acknowledged, that there is a great deal of Superstition mixt

(*a*) according to the *Greek*: the 141. according to the *Hebrew*.

in

in their publick Service and Offices: ſuch is their perfuming the Church, the painted Figures, the holy Table, the Deacons and others with their Incenſe-pots; their frequent Croſſing themſelves; the extravagant reſpect they pay to the unconſecrated Elements in the great Proceſſion; their cloſing ſeveral of their Prayers with theſe words, (*a*) *for the interceſſion of our Lady, the ſpotleſs Virgin-Mother of God*; and ſometimes they adde, *and of all Saints*; the oblation of Particles, and their Prayers to Saints, and eſpecially to the B. *Virgin*, and the like. After the offering up of the Particle, (*b*) the Quire ſings, *It is meet indeed to praiſe Thee, the Mother of God, who art always to be bleſſed, free from all blemiſh, the Mother of our God, more to be honoured then the Cherubims, and beyond all compariſon more glorious then the Seraphims, who*

(*a*) πρεσβείαις τ̃ παναχράντ Δεσποίνης ἡμῶν Θεοτόκ καὶ ἀειπαρθένου Μαρίας.

(*b*) Ἄξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σε τὴν Θεοτόκον, τὴν ἀειμακάριστον καὶ παναμώμητον, καὶ μητέρα τ̃ Θεοῦ ἡμῶν, τὴν τιμιωτέραν τ̃ Χερουβὶμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τ̃ Σεραφὶμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν· τὴν ὄντως Θεοτόκον σε μεγαλύνουσαν. *Liturg. S.* Chryſoſt. Which Hymn is alſo thruſt into the Liturgy of S. *James*.

broughteſt forth God the Word, without any diminution of thy Virginity: we magnifie Thee, who art truly the Mother of God. They oftentimes make direct Prayers to her; as, (*a*) *O Mother of God, holy above all, ſave us.* When they are riſing out of their beds in the morning, they are taught to ſay, (*b*) *Thou, O God, art holy, holy, holy: for the ſake of the Mother of God have mercy upon us.* Beſides, there are peculiar Prayers and Hymns directed to her in their Offices, hence called Θεοτόκια, full of extravagant expreſſions, and which argue a great declenſion from the purity and ſimplicity of the *Chriſtian* Worſhip, too fulſome to be here recited at large; onely for a taſt I ſhall adde one or two. (*c*) *In Thee, O Mother of God, have I put all my truſt; ſave me by thy interceſſion, and grant me pardon of my ſins.* And,

(*a*) Ὑπεραγία Θεοτόκε, σῶσον ἡμᾶς. This occurrs frequently in ſeveral of their Offices.

(*b*) Ἅγιος, ἅγιος, ἅγιος εἶ ὁ Θεὸς, διὰ τῆς Θεοτόκου ἐλέησον ἡμᾶς. *Vide Horologium pag. 3. Occurrit ſæpe in Tropariis.*

(*c*) Ἐπὶ σέ μου τὰς ἐλπίδας ἀνεθέμην, Θεοτόκε· σῶσον ταῖς πρεσβείαις σου, καὶ δώρησαί μοι πταισμάτων τὴν ἄφεσιν. *In officio aquæ benedictæ minoris, inter alia τροπάρια ejuſdem πονηροῦ κόμματος, in Euchol. p. 442.*

(*a*) O

(a) O bleſſed Mother of God, open to us the gate of thy mercy: let not us who hope in Thee, erre; but let us be delivered from dangers by Thee: for Thou art the ſafety of all Chriſtians. And the like horrible Superſtition they are guilty of in their Addreſſes to Angels and Saints.

About the triangular piece of bread called παναγία.

This ſuperſtitious cuſtom is oftentimes practiſed among the *Kaloirs:* One of them after dinner takes a triangular piece of bread, which they call παναγία, (for by this Ceremony they pretend to ſhew their great devotion to the B. *Virgin*, who is moſt commonly among the *Greeks* expreſſed by that name.) which they had laid before her Picture during the whole time of dinner, in a way of oblation; and lifting it up between his fingers, ſays firſt, *(b) Great is the name*; they anſwering, *of the Holy Trinity.* Afterwards he ſays, *(c) O moſt holy Mother of God, help us*; they an-

(a) Τῆς εὐσπλαγχνίας τὴν πύλην ἄνοιξον ἡμῖν, Θεοτόκε εὐλογημένη· ἐλπίζοντες εἰς σὲ μὴ ἀστοχήσωμεν. ῥυσθείημεν διὰ σοῦ τῶν περιστάσεων· σὺ γὰρ εἶ ἡ σωτηρία τοῦ γένους τῶν Χριστιανῶν. *V. varias lectiones in S.* Chryſoſtomi *Liturg. pag.* 87.

(b) Μέγα τὸ ὄνομα —— τῆς ἁγίας Τριάδος.

(c) Παναγία Θεοτόκε, βοήθει ἡμῖν.

ſwering,

ſwering, (a) *By her interceſſion, O God, have mercy upon us, and ſave us.* Then they all, having been cenſed by the keeper of the Refectory, and ſinging Hymns in her praiſe, and particularly that above mentioned, *It is meet*, &c. break and eat it, and ſoon after drink as it were a grace-cup, that has been bleſſed in her name. This ceremony is alſo performed at the requeſt and in the behalf of ſuch as are taking a journey, whether by land or ſea, for their good ſucceſs; who are thus ſuperſtitiouſly carefull to commend themſelves to the protection of the B. *Virgin*, who is addreſſed to under the title Ὁδηγήτρια hence beſtowed upon her.

Abſtinence from bloud and things ſtrangled.

They moſt rigourouſly abſtain from Bloud and things Strangled; and in their greateſt hunger and extremity have an utter loathing and abhorrence of all ſort of Fleſh, whoſe bloud, when it was killed, was not poured out upon the ground, after what manner ſoever dreſſed and prepared: relying herein upon the Canon made by S. *James* and the other Apoſtles aſſembled in the

(a) Τῆς σῆς πρεσβείας, ὁ Θεός, ἐλέησον καὶ σῶσον ἡμᾶς.

Council

Council at *Jeruſalem*, *Acts* 15. 20. 29. for the direction of the *Gentile* Converts; (which they hold to be of perpetual uſe and obligation;) and upon the practice and example of the Primitive *Chriſtians*, who were wont to be tempted and tried by this kind of diet, whether they were *Chriſtians* or no, as (*a*) *Tertullian* tells the Heathen in his Apology; *Inter tentamenta quoque Chriſtianorum botulos etiam cruore diſtentos admovetis.* And *Octavius*, in *Minucius Fælix*, in his anſwer to the Objections and Cavills of his Heathen friend *Cæcilius*, replied, *Tantum ab humano ſanguine cavemus, ut nec edulium pecorum in cibis ſanguinem noverimus.* The *Greeks*, not content with this cuſtom ſtill retained in the *Eaſt*, fiercely reproach the *Weſtern Church* with the violation of this *Apoſtolicall* Conſtitution; this little controverſie contributing ſomething to the heightning of the Schiſm: for-

(*a*) *Cap.* 8. *Erubeſcat error veſter, qui nè animalium quidem ſanguinem in pabulis habemus, qui propterea quoque ſuffocatis & ſanguine* abſtinemus, *nè quo ſanguine maculemur vel intra viſcera ſepulto. Denique, inter tentamenta quoque Chriſtianorum botulos etiam cruore diſtentos admovetis, certiſſimi ſcilicet illicitum eſſe penès illos, per quod* exorbitare *eos vultis.*

getting,

getting, that the reaſon of the Decree ceaſing, (which was the great tenderneſs and reſpect ſhewed to the *Jewiſh* Converts, that they might not be ſcandalized, if ſuch a liberty had been allowed,) the obligation ceaſes alſo; and that the matter of it being altogether indifferent, and without the leaſt moral evil in it, it plainly appears to be onely proviſional and temporary. Collateral hereunto is their abſtinence from fleſh of any creature that dieth of it ſelf, becauſe, though it be not properly ſtrangled, the bloud remaineth in it. Theſe meats they account μιαρὰ *defiling*; and if at any time through ignorance and inadvertence they eat of them, or of things ſtrangled, and ſuch kind of unlawfull food, which they equally abominate, theſe μιαραφαγῆντες think themſelves obliged to confeſs and doe penance for the involuntary tranſgreſſion.

Their ſwearing upon a Croſs.

When they ſwear, they lay their hand upon the Croſs, and kiſs it afterward, and put it to their forehead: hence the word σαυροπάλης or σαυροπατῶν, a term of horrible diſgrace among them, is uſed for a perjured perſon, who treads as it were upon the Croſs, and ſtamps it under his feet. Such an

one

one the *Italians* call *Sputa in croce*, from another uſual ſign of contempt and defiance.

No Service is performed either by Biſhop, Prieſt or Deacon, without their οἰκεῖαι ϛολαὶ, or proper Veſtments; in which they are as fancifull as the *Romaniſts*: and particularly the Prieſt when he conſecrates always wears τὸ ὠμοφόριον or a Stole. To give a particular account of their Habits when they officiate, would be too nice and perplext, and of little uſe. *No Church-ſervice performed without peculiar Veſtments.*

To advance the dignity of the Patriarchal Throne, ſeveral both Churches and Monaſteries were anciently exempt from the Juriſdiction of the Biſhop of the Dioceſe, in the nature of Peculiars, and immediately ſubjected to the Patriarch of *Conſtantinople*. This prerogative was taken away from *Joannes Veccus* Patriarch for his ſiding too much with the Biſhop and Church of *Rome*, by a Decree of *Michael Palæologus*, about the year 1279. recorded by (*a*) *Pachymeres*, who obſerves, that it did intrench upon the τὸ οἰκουμενικὸν, or power belonging to him as Oecume- *Several Monaſteries exempt from the Juriſdiction of the Dioceſan.*

(*a*) *Hiſtor. lib. 6. cap.* 11.

nicall

nicall Biſhop. But this held onely for a time, and was made uſe of to ſerve a preſent turn, the Privilege being afterward reſtored, and ſtill remaining. The Monaſteries which enjoy theſe Immunities are called Σταυροπήγια, from the fixing of a Croſs behind the Altar there by the Patriarch in perſon, or by his Deputy, at the requeſt of the ſeveral Founders, who by this Ceremony appropriated the whole power of it to himſelf.

An

An Account of the ſtate of the Greek *Church under the Government of* Cyrillus Lucaris, *Patriarch of* Conſtantinople, *with a relation of his Sufferings and Death.*

Cyrillus Lucaris was born in *Candia*, the chief City of the Iſland to which it has given its name: which, when the neighbouring places became a Prey to the *Ottoman* arms, for ſeveral years before and ſince, kept up and maintained a well-eſtabliſht peace and quiet under the mild Government of the *Venetians*. The *Greeks* there ſenſible of the great bleſſing and benefit of Liberty, and of the full exerciſe of their Religion, according to the Rites of their Church, without the leaſt diſturbance or controll, endeavoured to render themſelves worthy of it. They were ſtout and couragious, and very faithfull to the State whoſe Subjects they were, which gave them protection. They cheriſhed all inclinations to ingenuity

nuity in their Youth, and ſent them (as their Nation did formerly to *Athens*) to *Venice* and *Padua*, to be educated and trained up in the exerciſes of Wit and Philoſophy, and in the Studies of all polite and ſolid Learning. This happineſs befell *Cyrillus*, who at *Venice* was committed to the Care of *Maximus Margunius*, afterwards Biſhop of *Cerigo*, (an Iſland in the entrance into the *Archipelago*, ſtill in the poſſeſſion of the *Venetians*,) who, among other, wrote a learned Diſcourſe about the Proceſſion of the Holy Spirit, in the old *Greek*. After he had finiſhed his Studies here, and had acquired a perfect knowledge of the *Latine* and *Italian* Tongues, he travelled out of *Italy* into other parts of *Chriſtendome*, the better to fit himſelf for the ſervice of his Country; where he learned enough, by diſcourſe and converſation, added to his own inquiſitive genius and wiſe Obſervations of things, to make him more and more diſreliſh the Tenents of the *Roman* Church, and the Fopperies and Superſtitions of their Worſhip, and to pity the defects and miſcarriages which his diſtreſſed Countrymen lay under by reaſon of their Ignorance and Oppreſſion, and to be

be more and more in love with the *Reformation.*

These Accomplishments and Qualifications gained him the favour of *Meletius Pegus*, Patriarch of *Alexandria*, a *Candiot* too by birth, who had also studied in *Italy*, whence he carried away with him a settled dislike of *Rome*, which he afterwards in the whole course of his life declared with great zeal and fierceness. By him he was made a Priest, and afterwards Archimandrite or Prior of a Convent. That (*a*) this *Meletius* was a man of excellent Learning and Judgment, those Books, which he published, sufficiently shew. Such as his Book against the *Jews*, written both in *Greek* and *Latine*, and afterwards published in the year 1593. at *Leopolis*, in the *Greek* and *Ruthenick* or *Slavonian* languages: his Dialogue called Ὀρθόδοξος χριστιανὸς, or *Orthodox Christian*, printed at *Vilna* 1596: and several Letters written in *Greek*, printed at *London* about the year 1624, and others in *Latine*; as that, for instance, which he

(*a*) Of this *Meletius* see more at large in the Itinerary of *Georgius* Douza pag. 42, *&c.* where is the Letter which this Patriarch wrote to his Father. *p.* 112.

wrote from *Conſtantinople* to *Janus Donza* in the year 1597; and that (*a*) which he directed out of *Ægypt*, in the year 1600, to *Sigiſmund* the third, King of *Poland* and *Sweden*, wherein he diſputes very ſolidly and judiciouſly againſt the Supremacy and univerſal Headſhip of the Popes. The occaſion of this Letter, which our *Cyril* carried, and wherein he is ſo highly commended, was this. (*b*) Several Biſhops of *Lithuania* and *Ruſſia nigra*, who had hitherto continued in the Communion of the *Greek* Church, wrought upon by ſeveral temporal advantages and honours, which they propoſed to gain in the Diet and Government of *Poland*, ſent two of their number to *Rome* in the year 1595. in order to their being reconciled to that Church, and to offer their Submiſſion and Obedience to *Clement* the eighth the Pope then reigning. But their going thither, and doing this in the name of all the *Ruthenick* Churches, (*c*) was proteſted againſt, and a publick Act

(*a*) *apud* Regenvolſcium *in ſyſtemate Hiſtorico-Chronologico Eccleſiarum* Slavonicarum. *Trajecti ad Rhenum* 1652. 4°. *pag.* 467.
(*b*) *pag.* 463.
(*c*) *pag.* 466.

made

made of it by *Conſtantine* Duke of *Oſtorovia*, and Palatine of *Kiovia*, (at whoſe expenſe the Scriptures of the Old and New Teſtament were tranſlated into the language of thoſe Countreys, and publiſhed 1581.) and ſeveral others, who utterly diſliked this intended Union. Upon the return of the two Meſſengers from *Rome*, where they had been entertained with all ſorts of careſſes, (*a*) a Synod of the Biſhops was ſummoned to meet at *Breſta*, in *October* new ſtyle 1596. by the authority of King *Sigiſmund*; who conſtituted three perſons of the higheſt quality for title and office in *Lithuania*, as Duke *Radzivil*, the Chancellor, and the Treaſurer of that Dutchy, his Ambaſſadours, to fix and eſtabliſh this affair, which he deſired with great earneſtneſs to effect.

At this Synod the Duke of *Oſtorovia* with the reſt of his Party, who were reſolved to continue in the ſame Obedience which their Anceſtours had profeſt and ſhewn to the Patriarchal Throne of *Conſtantinople*, were commanded to appear: which they did accordingly, but thought fit to hold their meeting apart,

(*a*) *pag.* 470.

and after ſeveral conteſts and ſtrugglings refuſed to ſubmit to the Union propoſed, which ſeveral, who had before retained the Rites and Doctrin of the *Greek* Church, now ſo greedily embraced. Our *Cyril* was of the number of the *Non-uniti* or Diſſenters, being ſent thither by *Meletius* ὅπι τὸ διακωλῦσαι καὶ σωτερέξαι τὴν Ῥώσων τὴν ἕνωσιν, ἢ μᾶλλον ἐπάνοδον πρὸς τὴν μητέρα τὴν ἐκκλησιῶν, τὴν Ἀποστολικὴν καθέδραν, as (*a*) *Caryophilus* ſpeaks, *to break off and diſturb the Union of the* Ruſſians *with the Church of* Rome: whence (*b*) he hardly eſcaped with his life; whereas *Nicephorus*, ſent thither by the Patriarch of *Conſtantinople* for the ſame purpoſe, was taken and ſtrangled.

Afterwards thoſe of the *Greek* Communion, in order to their ſecuring their civil intereſts and privileges the better, againſt any attaque which might be made upon them, had a meeting with ſeveral Proteſtant Nobles and Divines,

(*a*) Ἐν Ἀποδοκιμασίᾳ, *pag.* 156. Of which Authour and Book more below.

(*b*) *V.* Hottingeri *Analecta in append. pag.* 553. where the number of the year is amiſs: though *Regenvolſcius* ſays, that at that time he kept a School and taught *Greek* in that Country: which is not ſo likely.

who

who had embraced the *Auguſtan* Confeſſion, at *Vilna*, in the year 1599. Here ſeveral Propoſals were made about their uniting in Spirituals, which met at firſt with oppoſition from the ignorance and obſtinacy of the *Lithuanian* Biſhops and Prieſts, and became afterwards, upon a ſedate reflexion on things, more inclinable to terms of peace and reconciliation. But they being unwilling to determine any thing of this nature without conſulting the Patriarchs of *Conſtantinople* and *Alexandria*, there was a ſtop put to the Debate for a time, while Letters were diſpatch'd away from the *Evangelici* about this excellent deſign which afterward fell to the ground, and proved abortive.

It was much about this time, that *Sigiſmund*, out of his great zeal to the *Roman* Church, had publiſhed an Edict for the preventing the farther ſpreading of the *Greek* Religion in his Dominions, and forbidding Strangers to enter there without leave; and ſoon after wrote a Letter to Patriarch *Meletius*, to perſwade and adviſe him to acknowledge and ſubmit to the Pope of *Rome*. This Letter he anſwered with all due and becoming reſpect, deſiring the King to

beſtow his Royal favour upon *Cyril* his *Exarchus* or *Nuntio*, a Perſon both for learning and integrity very worthy of it. *A tua verò clementia hoc quidem tempore petimus, ut reverendum Patrem* Cyrillum Lucari, *Exarchum hujus Apoſtolicæ ſedis & filium noſtrum, favore Regio dignetur, hominem & Probitate & eruditione Regio favore digniſſimum.* In this ſecond journey from his Patriarch meeting with great oppoſition from the other Party, who were favoured by the Government, and finding, that the anſwer of *Meletius* to the Proteſtant Divines would diſguſt the King and all of the *Roman* Communion, he forbore either to deliver or make it publick. And here it was, in all probability, that, reflecting upon the great hazards which he ran during his ſtay in thoſe parts, his heart failed him, if it be true what (*a*) *Petrus Scarga* a *Jeſuite*, who had been Chaplain to the three Ambaſſadours at *Breſta*, ſaith, that in a Letter written at *Leopolis* in *January* 1601, and left with the Archbiſhop of that City, he publiſhed a Confeſſion of Faith agreeable to the *Roman*. However if it were

(*a*) *apud* Regenvolſc. *pag.* 471. 479.

ſo,

ſo, he redeemed this ſlip of humane infirmity with undaunted reſolution and courage in the future courſe of his life, which he afterwards ſacrificed as it were in a way of expiation.

His active way of life, and knowledge of the world, gained by his travels and employments in ſeveral matters of concern relating to Religion and the State of the *Greek* Church, render'd him every-where conſpicuous, and worthy, in the judgment of thoſe who knew him, of the higheſt dignity of that Church; for which he ſeemed every way fit and proper. The Patriarchal See of *Alexandria* becoming vacant, he was choſen to ſucceed *Meletius*; as being a perſon of a publick ſpirit, and of equal zeal and learning and prudence. Here he continued above nineteen years. The great deference which the other *Oriental* Patriarchs of the *Greek* Communion pay to the chief See, that of *Conſtantinople*, puts them upon frequent voiages thither, as the affairs of their reſpective Churches require. Here he came about the beginning of the year 1612. (*a*) In

(*a*) This I find in a Letter written by Sir *Paul Pindar* from *Conſtantinople* in *April* that year.

the Lent following a certain Kaloir, a *Neapolitan* born, in a Lent-Sermon, having received his inſtructions from the *Jeſuits*, with whom he had daily converſation, ſaid many things in favour of the *Romiſh* Religion, to the great diſtraction of the minds of the People. But he was oppoſed herein by *Cyrillus*, who perceiving the deſigns of the *Jeſuits*, who began to grow confident of ſucceſs, was reſolved to ſet himſelf againſt them, and ever after deteſted them vehemently.

It pleaſed *God*, that during his laſt being in that City *Neophytus* the Patriarch died. At ſuch a time horrid quarrels and diſſenſions uſally happen among the Metropolitans and Biſhops about the choice of a new Patriarch: of which the *Turks*, greedy of mony, know how to make a mighty advantage. For the chief Vizir and the Baſſa's expect in ſuch caſes, that the ſeveral Pretenders ſhould make application to them. Without the *Grand Signor*'s confirmation, no one dares accept the title or exerciſe the power of a Patriarch: nor dare the *Greeks* refuſe whom they impoſe, be the perſon otherwiſe never ſo unfit, or the Election of another never ſo Canonical,

nical. *Cyril* had a great party among the Biſhops, who wiſh'd that the Primary conduct and management of the affairs of their Religion might be committed to him: and therefore were very zealous in his promotion to the Patriarchate. To prevent which, the oppoſite Faction made uſe of the accuſtomed evil arts of bribing the *Turks*, and proffer'd to advance conſiderably the yearly Tribute, which they pay the Emperour for the Exerciſe of their Religion, ſo *Timotheus* Biſhop of *Marmara* might be the man. Mony doing all things in *Turkie*, they got him eſtabliſht Patriarch. The new Patriarch, which is uſual, makes uſe of the Intereſt, which he has lately gained, with his maſters the *Turks*, and proſecutes ſuch as oppoſed him, and baniſhes and diſplaces, as his paſſion ſuggeſts, and as he finds himſelf able. Among them the Competitor eſpecially could not hope to find any favour, and therefore retires, or rather is driven away. *Timotheus* not long after dies: though *Allatius*, (a moſt paſſionate and virulent Writer, who cares not what ſtories, though never ſo falſe and ſcandalous, he picks up from any diſcontented *Greek*, ſo they reflect upon the honour

nour of *Cyrillus*, or ſuch as favoured him) will have him poiſoned at an Entertainment at the *Dutch* Ambaſſadour's; and further adds, as if they being afraid that the poiſonous wine, which he drank, ſhould not have the deſired effect, that the Phyſician, who was ſent for, was hired with a thouſand zechins to accelerate his death by ſtronger medicaments. Whereupon *Cyril* was choſen, unanimouſly and without any oppoſition, to ſucceed him, the 26. day of *October* in the year 1621, doubtleſs to the great regret and trouble of the *Latinizing Greeks*, and eſpecially the *Jeſuits* and *Friers*, who, by the permiſſion of the *Grand Signor*, under the protection of ſeveral Ambaſſadours of the *Roman* Communion, kept up the Service of their Church in their reſpective Convents. For they were very ſenſible what an active man *Cyril* was, and with what zeal he had declared himſelf againſt their ſeveral Innovations and Encroachments; and thence they could not but conclude, that, now having attained to this ſupereminent Dignity in the *Eaſtern* Church, he would vindicate the honour of his See, and by degrees work off the *Greeks* from

from thoſe Errours and Miſperſuaſions into which they had inſenſibly faln, and introduce a Reformation among them.

And now began with this new Honour the moſt laborious and troubleſome part of his whole life, from the bitterneſs and fierceneſs of the *Roman* Zealots, who were ſo exaſperated againſt him, that they were reſolved by all imaginable artifice and policy either to gain him, or ruine him: and to that purpoſe they thought fit to infuſe jealouſie into the *Turks* of his conſpiring againſt their Government and Religion, thereby to render him and his followers obnoxious to their implacable rage and cruelty: whereby the *Chriſtian* name and Religion were in great danger of being extinguiſhed in the *Eaſt*. A brief account of theſe Troubles, which befell the *Greek Church* in the beginning of his Patriarchate, was written at *Galata*, in *Latine*, in the year 1628. by an eye-witneſs, and printed in 1633. at the end of a little Book, entitled *Myſteria Patrum Societatis Jeſu*. This Book indeed, which, containing a declaration of matter of fact, ſtates the caſe very much to the diſadvantage of the *Jeſuits*, is rail'd at by *Allatius*, after his uſual manner,

manner, which is an eaſy way of confutation: but there is nothing in it, but what I can confirm by an uncontrollable teſtimony, with the addition of ſeveral circumſtances and particulars which eſcaped that Authour: and this out of a large Relation written by Sir *Thomas Row*, in *Conſtantinople*, *July* 1627. at that time Ambaſſadour at the *Port*, where he arrived 22. *December* 1621. Of whom I cannot forbear to ſay this little, (for I do not pretend to write a full Character,) out of gratitude to his memory both as a Member of the famous Univerſity of *Oxon*, (to which, upon his return into *England*, he made a noble Preſent of excellent Manuſcripts both *Greek* and *Arabick*;) and by whom *Cyrillus* preſented to King *Charles* the Firſt that incomparable monument of Piety and Antiquity, the Bible in *Greek*, ſuppoſed to be written by the hand of *Thecla*; and as having lived ſometime in *Conſtantinople*, where to this day our Nation enjoys the happy effect of his Negotiation: that he was a Gentleman of excellent parts, and of great honour and integrity, and one who ſerved the intereſts of his Prince and Country in *Turkey* with great courage and fidelity,

and

and with an agreeable ſucceſs; before whoſe times the affairs of our Merchants were in great diſorder, and little regard had to the Capitulations and Privileges accorded by the *Grand Signor*, either to our Nation or to any other; he having to his immortal reputation recovered the Reſpect due to Ambaſſadours, which had been utterly loſt for ſeveral years before, by a ſucceſſion of inſolent *Vizirs*; and that he deſerved moſt highly, not onely of the *Greek* Church, by his generous protection of it againſt thoſe who endeavoured, as much as in them lay, to deſtroy its very being; but of *Chriſtendom* in general, and particularly of *Poland*, which King *Sigiſmund* acknowledged with great reſpect and thanks in a Letter to his Excellency, written from *Warſaw Sept.* 1622. which I have had the good fortune to peruſe. I ſhall here give an Extract of it out of Papers now in the poſſeſſion of the Right Honourable *William* Earl of *Denbigh*; whoſe Lordſhip's generous favour ſhewed to me herein, I do here, as it becomes me, moſt thankfully acknowledge.

February 1622. The *Jeſuits*, who bore *Cyrillus* a grudge for his former zea-

zealous oppoſition of their Deſigns, as well as preſent, laboured openly, by the help and aſſiſtence of the *French Ambaſſadour*, to have him depoſed, in order to their preferring *Gregorius* Biſhop of *Amaſia*, who had ſubmitted already to the *Pope*, and was very willing to truckle under them. *Cyril*'s intimacy with the *Engliſh* and *Dutch Ambaſſadours* and thoſe under their protection, heightned their malice; and indeed was the goodly pretence they made uſe of to juſtifie their proceedings againſt him, as one tainted with Hereſy: which forced him in his own defence, with the aſſiſtence of four Archbiſhops and the reſt of the Clergy aſſembled in the great Church, to excommunicate the ambitious Pretender. This Eccleſiaſticall Cenſure made them the more outragious; and to effect their purpoſe better, they accuſe *Cyrillus* to the *Vizir*, whom they had gained, of a deſign of delivering up an Iſland in the *Arches* to the Duke of *Florence*, whoſe Gallies uſed to rove in thoſe Seas. Whereupon he was ſeized, depoſed, and baniſhed to *Rhodes*; and the excommunicated Biſhop was advanced to the Patriarchall dignity, upon promiſe of paying twenty thouſand dollers:

dollers: a certain ſumm, more or leſs, being uſually paid to the *Turks*, from (*a*) the time of *Symeon* of *Trapezond*, preferred by Bribery, in the nature of an acknowledgment, upon every new advancement. The *Greeks* upon this grew diſcontented, and refuſed to contribute towards the levying this ſumm; and no ſupplies coming from *Rome*, as were expected, *Gregorius*, after ten weeks ſitting, was willing to give way to *Anthimus* Archbiſhop of *Adrianople*, whom they knew to be rich, and had prevailed upon to accept of the Reſignation. He making his Covetouſneſs veil to his Ambition, pays part of the promiſed ſumm down in hand, and the reſt, being armed with the authority of the *Vizir*, he forces from the *Chriſtians* in what proportion he pleaſes. *** The news of this victory, which they had gained ſo baſely, quickly flew to *Rome*, and the ſervice done the Catholick Cauſe in the Levant by the *French Ambaſſadour*, the Count de *Ceſi*, was highly magnified; and afterwards taken notice of and acknowledged by *Urban*

(*a*) See *pag.* 75.

the

the Eighth, in (*a*) a Letter ſent to him from *Rome*, dated *July* 1624. not long after his aſſumption to the Pontificate: in which his Holineſs breaks out into very opprobrious language againſt poor *Cyrillus*, whoſe name now grew more and more odious at *Rome*, calling him Son of darkneſs and Champion of Hell. *Quid autem* Conſtantinopoli *egeris*, as he complements the Embaſſadour, *jampridem plaudens laudibus pietatis tuæ* Romana *Eccleſia audivit. Filium illum tenebrarum & Inferni athletam, Pſeudopatriarcham, ſcimus quæ calamitates perculerint, quantúmque Hæreſi vulnus inflictum ſit, dum venerabilem Patrem* Antimum *iſti Eccleſiæ præfici curâſti.*

This triumphing did not long laſt: for Sir *Thomas Row*, having received Orders from King *James* in favour of the oppreſſed *Greeks*, to oppoſe theſe violent courſes of the *French* Embaſſadour and the *Jeſuits*, happily ſtept in and countermined them; and by his aſſiſtence chiefly *Cyril* obtained his liberty, and returned to *Conſtantinople* in

(*a*) This Letter is printed at the end of *Codinus de officiis & officialibus Curiæ & Eccleſiæ* Conſtantinopolitanæ, *Pariſ.* 1648.

September

September following. Whereupon *Anthimus*, now grown conſcious of his Simony, and of having invaded his See, waited upon him privately, and ſubmitted himſelf to him, acquainting him with his readineſs to reſign to him, as being the rightfull Patriarch. This ſo alarmed the *French* Embaſſadour, now grown warm in the quarrell, as well out of a point of honour as of bigotry, that he ſends for *Anthimus* to his houſe over the water at *Pera*, and what by promiſes of protection from the *Pope* and his Maſter the *French* King, and to ſpend forty thouſand dollers in his defence, and what by threats, he prevailed upon the weak man to make good and retain his Title and Charge. But notwithſtanding this encouragement and aſſurance, *Anthimus* being afraid of the evil conſequences of his obſtinacy in caſe *Cyril* ſhould be reſtored by a high hand, came in the night, and humbled himſelf, and begg'd his abſolution for the miſcarriage he had been guilty of, and abſolutely deveſted himſelf of the Patriarchall Dignity. *Cyrillus* hereupon, though not without a great ſum of mony paid to the *Turks*, this Reſtoration being look'd upon as a new Ad-

vancement, was re-eſtabliſhed in his former Seat.

January 1623. A Kaloir, preferred to be an Archimandrite, arrived at *Conſtantinople* from *Rome*, whence he brought the aſſurance of a conſiderable ſum of mony, in caſe they could once more ſecure the diſplacing of *Cyril:* but the deſign taking vent, it was happily prevented. However the cauſe was not given over as deſperate, but new deſigns were carried on at *Rome* with greater ſubtilty, and endeavours were uſed to corrupt the Patriarch, and this way, having blaſted his reputation among his friends, (who had hitherto afforded him their utmoſt aſſiſtence, and who had a great opinion of his honeſty and integrity,) the more effectually to ruine him. Accordingly three were ſent from *Rome* about *Febr.* 1624. *Padre Berilli*, a *Jeſuit*, a man of great ſubtilty and wit, who was to inſinuate himſelf into the acquaintance of the Patriarch, and to perſwade him to ſtir up the *Coſſacks*, over whom he had a mighty influence, they being of the *Greek* Communion: which if it had been really practiſed and diſcovered, had been puniſht with a thouſand deaths,

if

if he had had ſo many lives to loſe. A ſecond, who was a Lay-gentleman, to make ſome overtures about a League and Peace with *Spain*. A third, a *Greek* of *Nauplia*, bred up in the *Greek* College at *Rome*, founded by Pope *Gregory* the Thirteenth in the year 1581. called *Cannachio Roſſi*, who had inſtructions in *Italian*, under the hand and ſeal of Cardinal *Bandini*, in order to adjuſt matters with Patriarch *Cyril*. Theſe may be ſeen at large in the Narrative above-mentioned: the ſum of them in ſhort is this, That the Pope was willing to expend conſiderable ſums of mony to reunite the *Greek* Church to the *Roman*; that they ſaw not how this Union could be made, if the reports which they had received of the preſent Patriarch were true, as that he denied the Invocation of Saints, and the worſhip of Images, Tranſubſtantiation, (which they choſe to expreſs by the name of the Real Preſence of *Chriſt* in the Sacrament, for at that time the word μετουσίωσις was ſcarce known among the *Greeks*;) Liberty of will, Authority of the Councils and Fathers, the neceſſity of auricular Confeſſion: thus drawing up a confuſed charge of Articles againſt him, whereof

ſome were wholly untrue, (for no perſon profeſſed a greater reſpect to the ancient Councils and Fathers then he;) that he ſent ſeveral Young men to the Univerſities of *England* and *Germany*, in order to his propagating the ſame Doctrin all the *Eaſt* over; and that he diſtributed Catechiſms amongſt his Biſhops full of the ſame Errours, in compliance with the *Hugonot* Embaſſadours. And if that he would gain their eſteem and favour at *Rome*, he ſhould admit the *Florentine* Council, and condemn and anathematize the Errours and Blaſphemies of the *Calviniſts* and *Lutherans*. Upon theſe propoſals of *Roſſi*, the Patriarch conſulted our Embaſſadour, and was over-perſwaded by him, contrary to his own temper, to make no reply at the preſent. But this ſilence was taken for a contempt and a refuſal, which they could not brook; and therefore in the way of revenge, they ſtirred up ſome of the Biſhops, whom they had made of their party, to dethrone him, and offered twenty thouſand Dollers to fix one of them in his place. During this hurly-burly, he thought fit to retire, till the Jeſuiticall intrigue was made known to the Government;

ment; who yet would underſtand nothing of it, till their eyes were opened with a Preſent of ten thouſand Dollers.

The *Greeks* now expected to enjoy the Peace which they had bought at ſo dear a rate; but the event ſhewed, that their expectations were vain and ill grounded: for at *Rome* they were reſolved not to give over a game as loſt, which they had ſome kind of hope to retrieve by foul play. To effect this, they thought fit to ſend an *Anti-Patriarch*, though onely with the Title of *Apoſtolicall Suffragan*, and with him a Treaſurer, with full and abſolute Power and Authority to doe as they ſhould think fit, and agreeable to the Intereſts of the *Roman Church*. And to promote this deſign, new Titular Biſhops of *Smyrna*, *Naxia*, and the other Iſlands, were created. Monſignor *Suffraganeo* arrives at *Naxia*, *December* 1626. where he was complemented by the *French* Embaſſadour, who ſent thither his Chaplain, titular Biſhop of that place, and two *Jeſuits*, to receive him. They brought him to *Scio*; where at firſt he met with the ſame reſpect as the Townſmen of *Lyſtra* would have ſhewn to

S. *Paul* and *Barnabas*, as if the *Pope* had come amongſt them and appeared in his likeneſs. But the man ſwelling with the thoughts of the extraordinary Power wherewith he was intruſted, and not able to contain himſelf, begins to lay about him, to the great ſcandal of thoſe of his own Communion, as well Eccleſiaſticks as others. The *Greeks* eſpecially were alarmed at this unparallel'd boldneſs; and, ſeeing that the Liberty of their Church was now ſtruck at and invaded, made friends to the *Vizir*, and repreſented their caſe ſo effectually, that the *Suffragan* was forc'd to fly, and the titular Biſhops, who had the ill luck to be apprehended, were committed to Priſon, notwithſtanding the mediation of their great Patron.

The Affairs of the *Greek* Church were in a likely way of ſettlement, to the great vexation of the *Jeſuits*, who were horribly perplext and confounded at their late ſhamefull baffle and overthrow. They ſeemed to acquieſce, but it was onely till a fair opportunity preſented it ſelf of renewing the onſet with greater fury and violence. This they wiſht for, and knew could not be long wanting in *Turkey*, where there is ſuch

ſuch frequent alteration among the chief *Miniſters*, and ſuch change of humour too, upon any freſh emergence: it being a maxime of *Turkiſh* Politicks, to ſuſpect a Deſign in every little accident, and take ombrage at it; and accordingly ſo it hapned.

In *June* 1627. there arrived at *Conſtantinople*, upon a ſhip of *London*, a certain *Kaloir*, called *Nicodemo Mataxa*, born in *Cephalonia*; who having learned in *England*, where he had lived ſeveral years, the art of printing, had brought with him a Preſs and Types in order to the publiſhing of Books for the uſe and information of the poor ignorant *Greeks*. The deſign was excellent and moſt Chriſtian: but it being wholly new, the great difficulty was, how to get the luggage aſhore, without giving any jealouſy to the *Turks*. The good man was brought to our Embaſſadour by the Archbiſhop of *Corinth* from the Patriarch, to beg of him to own the goods, otherwiſe in great danger to be ſeiſed. Which accordingly he did, upon a farther application of the Patriarchs of *Conſtantinople* and *Alexandria*, this latter, *Geraſimus*, hapning then to be upon the place, who with the *Dutch* Em-

baſſadour, the Sieur *Van Haghe*, came to his Lordſhip's Palace to conſult him. But to prevent all ſiniſter interpretations of the *Turks*, he thought fit to doe it openly, having firſt given the *Vizir* notice of it.

There was a longer demurr about working at the Preſs, it being very obvious to foreſee how liable they were to be accuſed by the jealous Turkiſh *Cadyes* and *Imams*, that is, Juſtices and Prieſts, of printing Books againſt their Religion. The Embaſſadour would by no means be perſwaded by the Patriarch to permit this to be done in his houſe, but adviſed them to take a houſe in the neighbourhood, promiſing them his aſſiſtence. It was impoſſible that this ſhould eſcape the knowledge of the *French* Embaſſadour and the *Jeſuits*, who hearing that the Preſs was ſet up, and all things ready for their work, grew ſtrangely diſſatisfied at it, as if the deſign had been chiefly to print Books againſt the Church of *Rome*, and by publiſhing Catechiſms and Rudiments of Learning ſpoil the trade of the *Jeſuits*, who had ſet up a School in their Convent, and taught *Greek* Children *gratis*, and by theſe means oftentimes made

Proſelytes

Proſelytes of their Parents. They firſt tried to win *Mataxa* by fair means; but this way not ſucceeding, they called him Heretick and *Lutheran*; and ſoon after it was told him, that they had deſigns upon his life: which put the poor man into ſuch a fright, that he made it his earneſt requeſt to the Embaſſadour, that he might be permitted to lie in his houſe, not daring to adventure to ſtay in the night in his own lodgings, where he worked in the daytime, for fear of having his throat cut. The Patriarch, to vindicate himſelf from the aſperſions caſt upon him by the *Jeſuits*, as if he had introduced new and ſcandalous Doctrines in the *Greek* Church, ſent a little Book to the Preſs concerning the Faith and Doctrine of that Church, which ſome years before *Mataxa* arrived he had compoſed, and deſigned to have ſent into *England* to be printed there, and to dedicate to King *James:* but now he inſcribed it to his Son and Succeſſour, *Charles* the Firſt, of bleſſed and glorious memory. They look'd upon this as ſuch a bold Defiance of *Rome* and *France*, that they were reſolved not onely to deſtroy the Preſs, but to ſacrifice the Authour and

and Printer to their revenge. And having procured a copy of a Book written by *Cyril*, and printed in *England*, in defence of our B. *Saviour's Divinity*, which he chiefly intended againſt the *Jews*, and finding ſome few paſſages in it againſt the Opinions of the *Mahometans*, they gained a Buffone, who was a cunning Raſcal, and in eſteem with the *Vizir*, by promiſing him twenty yards of Sattin, to acquaint him, that *Mataxa* was a Souldier, and ſent to ſtir up the *Greeks* to mutiny: that under a pretence of printing Books for the uſe of Children, he had diſperſt others of a quite different argument, and ſuch as oppoſed the *Alcoran*, (meaning this little Book of *Cyril's*, ſeveral copies of which he had brought over with him:) that the *Engliſh* Embaſſadour protected him, that the Patriarch was the Authour: and that great numbers were ſent into *Ukrain*, to perſwade the *Coſſacks* to invade the Empire upon the abſence of the *Grand Signor*, who then deſigned an expedition into *Aſia*.

The *Vizir* upon the firſt notice, without examining whether the accuſation were true or falſe, or ſo much as likely, (which I intimated before to be the

the raſh and heady practice of the *Turks*,) ſends a Company of *Janizaries*, no leſs then one hundred and fifty, commanded by a Captain, to ſeiſe upon *Mataxa*: and this at the inſtigation of the *French* Embaſſadour, who contrived that the deſigned aſſault ſhould be deferred till Twelfth-day, having learned, that our Embaſſadour had invited the *Venetian Bailo*, (a *Roman* Catholick, but a man of a more mild and Chriſtian temper then the *French Count*, and with whom he maintained a friendly and intimate correſpondence, notwithſtanding their different ſentiments in ſome few points of Religion, no way eſſential to it,) the Patriarch, and ſeveral other perſons to an entertainment. But *Mataxa*, very happily abſent, at *Galata*, with the Embaſſadour's Secretary, in his return to *Pera*, not knowing that his houſe was beſet, paſſed unknown through the Souldiers, being in a hat; and though pointed at by ſome as the man, yet others ſaying, that he belonged to the *Engliſh* Embaſſadour, he eſcaped at laſt, and got into the Palace, half dead with the fright he was put into. The Captain miſſing his chief prey, binds his Servants, rifles his Cheſts, empties

empties the Room, and carries all away with him, as the goods of a Traitour, to the value of ſeven thouſand Dollers. The Patriarch lying under the accuſation of a Crime ſo capital, and fearing the ſad effects of *Turkiſh* fury upon the firſt impreſſions, before the fit is over, durſt not go home to his own houſe that night. The next day the Book was examined, and the particular place, in which was the ſuppoſed Blaſphemy againſt *Mahomet*, interpreted by two *Greek Renegado's*, in the preſence of the *Vizir* and ſeveral Churchmen: but no great matter upon their examination could be made of it. *Cyrillus* himſelf, relying upon his innocency, appearing the ſame day, againſt whom ſeveral crimes were objected, but without the leaſt proof. The day following, the Embaſſadour thought fit to demand audience of the *Vizir*, to expoſtulate the caſe with him, and to ſatisfy him in ſeveral particulars relating to *Mataxa*, which he did with an admirable ſucceſs; the *Vizir* confeſſing with ſhame, that he had been over-credulous, wondring at the impudence of thoſe, who had abuſed him by falſe informations, and promiſing to ſee reſtored all the goods which

which had been taken away three days before in that great hurry. And to wipe off the prejudice out of the minds of the *Turkiſh* Prieſts, he thought fit and condeſcended to go ſoon after to the *Mufti* to ſatisfy him alſo.

Upon theſe heinous provocations, the Embaſſadour and the Patriarch were ſo juſtly offended, (the Embaſſadour, for that they endeavoured to ruine his reputation in the *Turkiſh* Court, and had ſpoken not onely reproachfully of him, which he generouſly ſlighted, but of the King his Maſter, whom *Roſſi*, in a diſcourſe with the Patriarch the day after the *Turks* had ſeiz'd upon the Preſs, had called the Head of the Hereticks; the Patriarch, for that they conſpired againſt his life,) that they were reſolved to ſhew their reſentments upon the Authours and Contrivers of the Plot; and prevailed ſo far, notwithſtanding the reiterated inſtances of the *French* Embaſſadour, as to have *Cannachio Roſſi* and the *Jeſuits* thrown into priſon. The *Turks* deſigned to ſtrangle them, as having contravened the Laws of their Government; but at the interceſſion of the *Engliſh* Embaſſadour chiefly, they forbore to execute this bloudy ſentence,

tence, and baniſht them and the reſt of their Order the dominions of the *Grand Signor*, as diſturbers of the publick peace.

Soon after, Sir *Thomas Row* leaves *Turkey*, ſucceeded by Sir *Peter Wych*, a Gentleman of great worth and rare accompliſhments, and every way fit and qualified for that weighty and difficult Employment: who, following the example of his Predeceſſour, took the *Greek* Church into his Protection, and had a particular value and eſteem for *Cyril:* But not having had the happineſs hitherto to meet with any account of his Embaſſy under his own hand relating to the *Greeks*, I ſhall out of others give a brief Relation of the Troubles which befell the good Patriarch, and the manner of his death.

(*a*) For ſome few years after this blow given his enemies, *Cyril* was at quiet, but far from being ſecure. Deſigns were then carrying on in the dark, and the diſcontented *Greek* Biſhops were made uſe of in order to his Deprivation: and particularly *Joaſaph* Archbiſhop of *Philippopoli*, who ſtruck at him, but

(*a*) *V. Hotting. pag.* 558.

miſs'd

miſs'd his blow, the other keeping his ground. They grow furious and clamorous hereupon, and knowing what were the moſt effectual arguments with *Turks*, they offer twenty thouſand Dollers, in favour of *Iſaac* Metropolite of *Chalcedon*, who had eſpouſed the *Roman* Intereſt, and was in great vogue and reputation among them. But the Emperour having had one of his Pages kill'd in his preſence in his Seraglio at *Beſhiktaſh*, (a place about four miles from *Conſtantinople* upon the *Boſphorus*,) being much troubled at the ſad accident, and looking upon it as ominous, and the *Greeks*, who were friends of *Cyrillus*, lamenting the ſad misfortunes they were likely to fall under by the loſs of him, refuſed at laſt to give his conſent for his Removall. In the mean while his Exchequer was not to ſuffer, and if they would continue the old Patriarch, the ſame ſumm was to be paid in, which was profered to make a new one.

The *Dutch* Embaſſadour *Cornelius Van Haghe*, having obtain'd a copy of the Confeſſion of Faith in *Latin*, which he had begun to print in *Greek* at *Conſtantinople*, at the time the Preſs was broke, ſent it into *Chriſtendom*; and it

was

was first printed at *Geneva*, about the end of the year 1630. This alarm'd them at *Rome*, as much as if an Army had been on their march towards that City. At first it was look'd upon as a thing feign'd, because onely writ in *Latin*; and it was given out, that the Patriarch's name was onely made use of for a blind: but however an answer was published by one of his Countrymen, a *Candiot*, *Joannes Matthæus Caryophilus*, bred up in the *Gregorian* College at *Rome*, and Titular Archbishop of *Iconium*; and printed at *Rome* 1631. under the Title of *Censura Confessionis Fidei, seu potiùs Perfidiæ Calvinianæ, quæ nomine* Cyrilli *Patriarchæ* Constantinopolitani *circumferatur*: which was also put into *Greek* by the same hand, and dedicated to *Urban* the Eighth, and printed at *Rome* 1632. by the Printers of the Sacred Congregation, as they speak, *de propaganda fide*.

Afterwards *Cyrillus* thought fit to translate this Confession, which had made so great a noise in *Christendom*, word for word into *Greek*, with a considerable addition of four Questions and Answers; which was done in *Jan.* 1631. though not printed till 1633. at *Geneva*.

It

It was now no longer a queſtion or doubt, who was the Authour. He himſelf own'd it in all companies, when he was conſulted about it: and notwithſtanding all the artifices and violence uſed upon him, he would never be brought to deny or diſſemble the thing, or retract his judgment. Which will more fully appear from the following Memoire, which I have copied out of a Letter written by the Sieur *Van Haghe*, Embaſſadour of the States of the *Netherlands*, at *Conſtantinople*, *Jan.* 17. 1632. wherein he ſays that *Cyril* viſiting the new *French* Embaſſadour, the Count *de Marcheville*, was received very reſpectfully, the Embaſſadour giving him the Title, which was then newly appropriated to the Cardinals, of *Eminentiſſimo Signore.* After dinner, the Embaſſadour ſhew'd him his Confeſſion, which the *French* Embaſſadour at *Rome* had ſent him, by order of the Pope, with expreſs order to demand of him, if he had made it, and if he would perſiſt in it. The Patriarch, after he had taken up the Book in his hand, and look'd carefully upon it, repli'd, That truly it was his Confeſſion: but before they demanded, whether he would perſiſt

in it, they ought first to shew and convince him by the Scriptures, wherein he had erred: that it was more then five hundred years, since the *Greek* Church had been entirely separated from the *Roman*; and that he had nothing to doe with the Pope, and was no way obliged to render an account of his Faith to him, or to any who depend upon him: adding further, that he had more then a hundred Metropolitans and Bishops, besides a great number of other Ecclesiasticall persons, under his Jurisdiction, to whom, if it were requisite, he would be always ready to give satisfaction in a general Synod of the *Greek* Church, referring all to the Word of *God*, and the ancient Fathers of the Primitive Church. To this just discourse the Embassadour made no other answer but this, That at *Rome*, and in *France* they held his *Eminence* for a *Calvinist*; which Sect was much hated by the King his Master: and I wish, said he, that your Eminence were a *Roman-Catholick*, as the King is, whose favour and liberality might be gain'd this way. The Patriarch repli'd in these few words: In the affairs of my Belief, and eternal Salvation, I shall neither follow the King

King of *France*, nor any perſon in the world whatſoever; and I ſhall never doe any thing otherwiſe then what my Conſcience directs me. Here the Converſation ended; the Patriarch immediately taking his leave of the Embaſſadour, having given him thanks for his kind and noble entertainment: but to prevent all miſreports that might paſs upon the account of this Viſit, he acquainted his friends with the particularities of it.

I do not doubt in the leaſt, but that this ſtout and honeſt Profeſſion, which *Cyrillus* made before the *French* Embaſſadour, in which he continued to the laſt minute of his life, will, in the eſteem of all indifferent perſons, whoſe judgment is not perverted either by prejudice or paſſion, fully vindicate him from all thoſe unjuſt, and malicious Accuſations, wherewith he is charged by his enemies, whom his zeal and love for Truth had provoked beyond all degrees of reſpect and Chriſtian charity, to an irreconcileable hatred of his perſon. What artifices were uſed by the *Romaniſts* to gain him, and make him theirs, cannot be denied or conteſted, and 'tis as certain, that if he had ſtudied any

baſe or ſecular intereſt, or had had any regard to eaſe, and quiet, and a ſecure enjoying of his dignity, that if he had not been a man of great integrity above the temptation of mony, and of an invincible courage to ſuſtain all thoſe frequent aſſaults, wherewith they thought to tire and weary out his patience, and to expoſe himſelf without any concern of fear, to continual dangers, even of death it ſelf, wherewith he was threatned, onely that he might preſerve the peace of his Conſcience, he would have ſunk under theſe powerfull Temptations, and might have made his peace upon very advantageous terms, and in all probability have died in his bed for any crime the *Turks* had to lay to his charge but through their falſe ſuggeſtions.

By this let the world judge, whether there be the leaſt degree of probability in the charge of *Grotius*, (*a*) that he framed this modell of his Faith, *pretio inductus*, merely out of conſiderations of gain. For what Collections were

(*a*) *In diſcuſſione Apologetici Rivetiani. Sumenda eſt Eccleſia Græca, non qualem ex ſuo Capite* Cyrillus *nuper inductus pretio confinxerat*——

ever

ever made in *England* or *Holland* for his ſupport, or to induce him to defend the doctrine of the Reformation? who were they that furniſhed him with mony to bring him to this compliance? The violent perſecutions, under which he lay, forced him upon making applications to the *Engliſh* and *Dutch* Embaſſadours, for their aſſiſtence; that he might not be run down by the power of his enemies: and theſe publick perſons, though both juſtly zealous for the Religion and Doctrine of *Proteſtants*, ſcorned to doe any thing unworthy of Gentlemen, or inconſiſtent with the ſtricteſt point of honour. His oppoſition of *Rome* bore a much ancienter date then his acquaintance with them, and without doubt was founded upon a juſt and clear conviction of his underſtanding. So that this Imputation of his being bribed to doe what he did, is wholly groundleſs and fictitious, and proceeded from an exceſſive courtſhip and civility in that great and incomparable Scholar to the *Jeſuits*, of whoſe good opinion, and friendſhip he ſeem'd at that time very ambitious.

The Invectives of *Monſieur Arnaud* are equally unjuſt and groundleſs: who

fetches all his proofs from *Allatius*: but certainly the paſſion and partiality of that Writer, which are both ſo notorious, ought to have rendred his Teſtimony ſuſpected, which is now invalidated and confounded by the atteſtation of two publick Miniſters, then living upon the place, which I am confident no *Roman Catholick*, if he be a perſon of quality or ſenſe, will ſcruple to preferr, notwithſtanding their being Proteſtants, before that of a hungry *Greek*, who lived at *Rome*, and wrote for bread. And whereas *Monſieur* (a) *Arnaud* makes *Cyrillus* an Hypocrite, in communicating with his *Greeks* ſtill, and uſing ſuch Ceremonies as he eſteemed ſuperſtitious, I ſhall onely make this Appeal to himſelf, whether there are not in the Church of *Rome* ſeveral rites of Worſhip and other religious Ceremonies practiſed by himſelf, and eſpecially in the ſervice of the *Maſs*, which he in his Conſcience knows to be vain and idle, and wiſhes were altered or aboliſhed, and onely thinks fit to practice in compliance with the preſent cuſtom and eſtabliſhment: and yet I preſume he

(a) *La perpetuité de la foy, livre 4. chapitre 11.*

would

would take it in great ſcorn to be accuſed of Hypocriſy for ſo doing. But it is not my buſineſs at this time to anſwer the objections of Monſieur *Arnaud*, but ſhall refer the Reader to his learned and eloquent Antagoniſt, my very worthy and honoured Friend, Monſieur *Claud.*

What the Aſſeſſors of the *Bethleemitick Synod* or writer of the book in their name prefixed to their determinations have ſaid of *Cyrillus*, is ſo ridiculouſly idle and ſcandalouſly falſe, that whoſoever is but a little acquainted with the hiſtory and tranſactions of thoſe times, he muſt be amazed at the ſtrange confidence and boldneſs of theſe men, who dare thus contradict plain and notorious matter of fact: as for inſtance, when they ſay, that (*a*) *Cyrillus* ſaid nothing of what goes under his name either in publick or private; that none of his friends and acquaintance ſay any thing of him like this; that (*b*) his Confeſſion was not under his hand; that they have a thouſand witneſſes of his Ἐκκλησιαστικὴ εὐσέβεια, I ſuppoſe, they mean, of his being pious and orthodox

(*a*) *Synodus Bethleemitica. Pariſiis*, 8°. 1676. *p.* 33.
(*b*) *pag.* 34.

in the doctrine contrary to that in his Confeſſion; and (*a*) that they have a great book of his Ὁμιλίαι, or Sermons preached on Sundays and Holy-days in *Conſtantinople*, containing things repugnant to his Confeſſion. But with their good leave there is nothing in all thoſe ἐκλογαὶ or *excerpta*, which they have printed, except perchance one citation, (if they have not injured him in it, by inſerting a word or two not extant in the Original,) which contradicts in the leaſt his Confeſſion, or τοῖς ὑποβυλιμαίοις ἐκείνοις κεφαλαίοις, thoſe Articles or Chapters, which, as they idly pretend; falſly go under his name. The bare recital of theſe fooleries is a ſufficient confutation. And whereas they object often, that the *Eaſtern* Church never received or acknowledged this Confeſſion of Faith, and that it was his private fancy, and done by his own ſole Authority, which is alſo objected by (*b*) *Grotius*, I ſhall by way

(*a*) *pag.* 37.

(*b*) *Credenda definire Papæ non ſolent, niſi in conciliis univerſalibus, aut ſi ea haberi non poſſint, cum conſenſu tali, qui ad Concilii Univerſalis auctoritatem proximè accedat: contra quam nuper fecit* Conſtantinopoli Cyrillus, *qui ſine Patriarchis, ſine Metropolitis, ſine Epiſcopis novum nobis propinavit Symbolum.* D. Grotius *in append. ad Comment. de Antichriſto.* Amſtelod. 1641. 8°. p. 48, 49.

of

of anſwer communicate what I find in the cloſe of the Sieur *Van Haghe*'s Letter, where he ſays, that there was ſcarce any one among the Metropolitans, of which a great number were then preſent at *Conſtantinople*, who would not adventure his eſtate, life and perſon in the defence of the ſaid Patriarch and his Confeſſion. But of this more hereafter, if they who have a power and right of command over me ſhall think fit and neceſſary.

(*a*) Not long after the arrival of the *French* Embaſſadour, there came from *Rome* to *Conſtantinople* two fugitive *Greek* Biſhops, the one having been Metropolite of *Sophia*, the other of *Acrida*, ſent thither by the Pope and the College of Cardinals *de propaganda fide*, to give the Patriarch further diſturbance, and to get him diſplaced, in order to the advancing any one of their Caball, otherwiſe never ſo unqualified either for life or learning. Theſe two recommended to the *French* Embaſſadour, had lodgings aſſigned them in his Palace, and were fully aſſured of his protection. To ſhew their zeal to the

(*a*) Out of the Letter of the Sieur *Van Haghe*.

cauſe,

cauſe, which they came to advance, they fell upon the Patriarch with moſt reviling language, calling him Heretick, *Lutheran* and Infidel; and threatned the Metropolitans, that they would give a great ſumm of mony to the *Grand Signor* for the Patriarchſhip, and take it to farm: and this they would doe, as ſoon as they received new inſtructions and orders from *Rome*. The *French* Embaſſadour appearing ſo much in their behalf, the Patriarch, together with the Biſhops and chief of the ſecular *Greeks*, who readily and jealouſly joyned with him, thought, that it highly concerned them and the peace of their Church, to inform the Emperour, *Vizir*, and the principal Miniſters of the deſigns of the Pope and his adherents.

It was (*a*) not long after, that the Metropolites of *Adrianople*, *Lariſſa*, *Chalcedon*, *Cyzicum* and *Naupactus* entred into a conſpiracy againſt the Patriarch: but by the help of friends and a

(*a*) *V.* Hotting. *Analecta in append. pag.* 558. who was fully informed of theſe particulars by Monſieur *Leger*, a *French* Divine, who had lived for ſeveral years in *Conſtantinople*, and was very intimately acquainted with Patriarch *Cyril*.

Preſent

Preſent of ten thouſand Dollers the tempeſt was allayed.

(*a*) *October* 1633. *Cyrillus Contari* Metropolite of *Beræa*, who had been formerly (*b*) a Scholar of the *Jeſuits*, made uſe of the mony, which, by virtue of Letters commendatory from the Patriarch, he had collected in ſeveral Provinces for the uſes and neceſſities of the Church, to dethrone his Patron, who had employed him. The occaſion of his diſguſt and hatred of the Patriarch proceeded from his not being preferred by him to the Archbiſhoprick of *Theſſalonica*, which he earneſtly deſired, and now he was reſolved in the way of revenge to ſtep into his Seat: for which advancement he was to pay no leſs then fifty thouſand Dollers. But not being able to make good his undertaking and ſatisfy for this great ſumm, after ſeven days huffing and domineering, the *Turks* baniſhed him and the Biſhop of *Amaſia*

(*a*) *pag.* 559.

(*b*) See the Letter of *Dionyſius Guillius*, a *Jeſuit*, one of thoſe, who had been baniſhed *Conſtantinople*, where he gives a large account of his ſtudies and behaviour, and of the great deference, which he ſhewed to thoſe of his Order, *apud Leonem Allatium de Eccleſiæ Occidentalis & Orientalis perpetua conſenſione, lib.* 3. *ca.* 11. *ſect.* 5. *pag.* 1077.

his

his Confederate, who died there, to the Iſland of *Tenedos:* whence writing penitential Letters to the Patriarch, in which he acknowledged his guilt and the juſtice of his puniſhment, he was by his favour reſtored to his former Dioceſe.

(a) *March* 1634. Six months after this, *Anaſtaſius Pattelari* of *Candia*, Archbiſhop of *Theſſalonica*, bought the Patriarchſhip at the price of ſixty thouſand Dollers: and this by the inſtigation and with the aſſiſtence of the *Romaniſts*, as *Cyril* writes in a Letter from *Tenedos*, whither he was baniſhed. But this perfidious and ingratefull man, whom *Cyril* had preferred to be a Biſhop, and had otherways obliged, continued ſcarce a month in the dignity, which he had gained by horrid Simony, *Cyrillus* being reſtored in *June* following upon the hard condition of paying, beſides the ſumm which the ſacrilegious Uſurper had contracted for, an overplus of ten thouſand Dollers, almoſt to the utter ruine of the poor *Greeks*, of whom it was to be exacted and levied.

(a) *V.* Hotting. *Annal. pag.* 559. where through a miſtake he is called *Athanaſius.*

March

March 1635. (*a*) *Cyrillus Contari* begins again to raiſe new troubles in the *Greek* Church, to gratify his own ambition and pride, and his Maſters, the *Jeſuits*, and bribing the *Turks* with fifty thouſand Dollers, invades once more the Patriarchall Throne, which is now wholly influenced and governed by the *Jeſuits*. In the midſt of his wine in *April* following, not able to keep the ſecret, he confeſſes, that all was done by an agreement with the Pope, to whom *Cyril* was to be ſent, whom they had got baniſhed to *Rhodes*. This man was every way fit for their turns, being of a baſe mercenary temper, and wholly depending upon *Rome*: making frequent profeſſion, that if the Pope would but furniſh him with mony enough, he would not onely kiſs his hands, but his feet too: and I ſuppoſe he would have been content to have ſtyled himſelf Patriarch, *Imperatoris* Turcarum *&* Romani *Pontificis gratiâ*. *Cyril* now an Exile in *Rhodes* gives an account, by Letters to the *Dutch* Embaſſadour, of his hard and cruel uſage, and of the deſigns of ſome of the *Chri-*

(*a*) *pag.* 561.

ſtian

ſtian Corſayrs to have ſeiſed upon him in order to his tranſportation into *Italy:* which being made known to the chief Officer, who commanded the Souldiery in that Iſland, was happily prevented by his removing him thence.

About eighteen months after, *July* 1636. he was reſtored, though not without the powerfull interceſſion of his friends, and great ſums of mony, without which be the cauſe never ſo juſt and clear, nothing is done in *Turkey.*

Cyril, though reſtored, had the ſame difficulties to encounter with as before: the ſame enemies ſtill remained, who kept up their animoſities and malice toward him: thoſe of *Cyrillus* of *Berœa* his party, advanced during his uſurpation to titles and dignities in the Church, who were now diſgraced and ran the ſame fortune with him, endeavouring by all means poſſible to promote his intereſt: and we cannot eaſily imagine, that the *Jeſuits* were now reconciled and become his Friends. No, they ſaw to their hearts grief, how *Cyril* had ſtill prevailed, notwithſtanding his frequent depoſitions and baniſhment: and therefore they all were reſolved to be rid of him one way or other and get him diſpatcht.

patcht. For now they were grown furious and deſperately mad againſt him: and nothing leſs then his bloud would ſatisfy their revenge. Which yet *God* would not ſuffer them to effect, till about two years after.

The Tragical time drew nigh, in which this excellent man was to be made a Sacrifice. Of the manner of his Death I am able to give a particular relation, as having received it from the mouth of the Reverend Doctour *Pocock*, Prebendary of *Chriſt* Church *Oxon*, a perſon of excellent judgment and incomparable learning in the *Orientall* Languages, as thoſe many uſefull and curious Books, which he has publiſhed, fully declare, who then lived at *Conſtantinople*, when the bloudy fact was committed, and of which he ſent a large account to that excellent man, Archbiſhop *Laud*, of famous memory, who was very inquiſitive to know the minute circumſtances of the Patriarch's Death, little thinking at that time, that his own ſad fate was coming on ſo faſt. The copy of this Letter was unhappily loſt in the time of the Civil Wars: but this reverend and excellent Perſon has been pleaſed often in diſcourſe to give me

me the ſumm of it. Which very much confirms the relation of the ſame Murther, written by (*a*) *Nathanael Conopius*, Protoſyncellus of the Patriarchall Church under this Patriarch, in *Greek*.

Cyril's Enemies not able to get any advantage over him, during the Emperour's ſtay at *Conſtantinople*, the chief *Vizir* being his Friend, they foreſeeing their departure from that City, had with their mony gained an intereſt in *Bairam Baſſa*, then in great favour, who undertook the buſineſs for them, which he thus by a wile effected. For the *Grand Signor*, having reſolved in the year 1638. upon a War upon the *Perſians* in order to the recovering of *Bagdat* out of their hands, into which it had faln not long before, ſent this *Bairam Baſſa* before him to prepare the way, and to make all neceſſary proviſions for the intended Siege: while he and the *Vizir* advanced in ſlow and eaſy marches with the groſs of the Army, then gathering from the moſt diſtant parts of the Empire, though in two diſtinct

(*a*) *V. Epiſtolam Conopii ad Antonium Legerum apud Hotting. in appendice Analectorum, pag.* 564.

Bodies,

Bodies, and at ſome diſtance, for the convenience of forrage and quarter. The Emperour finding all things to his mind, and agreeable to his expectation, was hugely pleaſed and ſatisfied with his conduct. He taking the advantage, and being often admitted into the Emperour's preſence, aſſiſted herein by *Huſain Baſſa*, repreſented to him, among other things relating to that conjuncture, that *Cyrillus* had a great power over thoſe of his Religion, that by his inſtigation the *Coſſacks* had but lately faln upon (*a*) *Azac*, (a conſiderable Town upon the River *Tanais*, not far from the great lake of *Mæotis*,) which they took and pillaged, that he was a dangerous man, and might ſtir up the *Greeks*, which were ſo numerous in *Conſtantinople*, to mutiny, at that time eſpecially, when the Imperial City was left bare and defenſeleſs, moſt of the *Janizaries* being in the Camp, and therefore that it was fitting and neceſſary to prevent ſuch a miſchief, as might eaſily happen, by putting him to death. The jealous Emperour poſſeſſed with theſe plauſible ſtories, immediately in a rage ſigned

(*a*) In the ordinary Maps it is called *Azoph*.

an *Hatte Sherif* or Order for his being ſtrangled: and a Courier was diſpatcht away with it in great haſt to the *Caimacam* or Governour. He, purſuant to his Order, forthwith ſent his Officers to ſeize upon *Cyrillus*, and ſent him Priſoner to one of the Caſtles upon the *Boſphorus*. In the Evening (*a*) *June* 27. they took him thence, and put him into a Boat, telling him, that they were carrying him on board a Veſſel lying at *Santo Stephano*, a ſmall Port upon the *Propontis*, a little below the *Seven Towers*, in order to his tranſportation. But as ſoon as they had launched forth, he perceiving their deſign to murther him, fell upon his knees and prayed with great fervency and earneſtneſs, preparing himſelf for death. After ſome revilings and buffettings, they did not long delay to put the fatal ſtring about his Neck, and ſoon diſpatcht him.

(*a*) *Anno Domini* 1638. Januarii 27. Cyrillus *Patriarcha* Conſtantinopolitanus, *inimicorum calumniis oppreſſus, Imperatoris tum abſentis mandato ſtrangulatus eſt.* D. Pocockius *in ſupplemento Hiſtoriæ Dynaſtiarum ad finem* Gregorii Abulpharagii, *pag.* 53. Oxon. 1663. *Ubi vir ille longè præclariſſimus pro* Januario *menſe reponendum fuiſſe* Junium *me pluſquam ſemel admonuit, uti in chartâ rectè ſcriptum erat quam malè intellexit Typotheta, nec mendum inter legendum ſuſtulit Corrector.*

Having

Having done the bloudy work, they ſtript him and threw his naked Body into the Sea: which was afterward taken up by Fiſhermen, and by ſome of his Friends buried upon the Shore, where it had lain expoſed for ſome time. But it ſoon appeared, that the malice of his enemies was not yet ſatisfied: for envying him the honour of a Grave, they addreſt to the *Caimacam*; and got an Order from him to have his Body dug up, and thrown into the Sea again: and it was done accordingly. But the Body was afterwards recovered, and buried obſcurely in one of the Iſlands, that lie over againſt the Bay of *Nicomedia*. Thus fell this great man *Cyrillus Lucaris* by the hands of violence, whom both for his Piety and Sufferings, which were wholly upon the account of Religion, I ſhall not be afraid, having juſt reaſon ſo to doe, notwithſtanding the paſſionate cenſure of Monſieur *Arnaud*, to eſteem a Saint and Martyr.

APPENDIX.

PRæter ea, *quæ de hac vetuſtiſſima juxtà ac piiſſimâ Doxologiâ* (*a*) *ſuperiùs annotavi, paucula hæc ſubnectere viſum eſt. Exſtat Doxologia hæc* Græcè *edita in fine Liturgiæ S.* Chryſoſtomi, *ab* Ambroſio Pelargo Niddano, *ordinis Prædicatorum*, Wormatiæ, 4°. *an.* 1541. *quem* Symeon Syracuſanus (*uti ille loquitur*) Popponem Trevirorum Archiepiſcopum *è Terrâ Sanctâ, quam religionis fortè causâ inviſerat, redeuntem comitatus*, Treverim *attuliſſe fertur. Codicem autem hunc miræ vetuſtatis eſſe deprædicat, & ante mille annos deſcriptum fuiſſe, & ante octingentos plus minus annos* Treverim *allatum. Pauculas variationes in margine appoſui ſub notâ* Tr. *Librum autem iſtum, rariſſimum quidem & vix alibi reperiendum, ex ipſius Bibliothecâ quantivis pretii ceimeliis refertiſſimâ, utendum dedit vir conſummatiſſimæ eruditionis, & omni laude major, D.* Thomas Marſhallus *S. Theologiæ Profeſſor, & Collegii* Lincolnienſis Oxon. *Rector perquam digniſſimus. Facilè quoque vi-*

(*a*) *pag.* 223, *&c.*

debis

debis formam iſtam, quæ in Libro Conſtitutionum Apoſtolicarum paulò amplior occurrit, cum Codice Treverenſi *magis convenire, quàm cum noſtro* Alexandrino. *Sed diſcrimen utriuſque adeò leve & nullius momenti eſt, ut in cæteris mirifica conſenſio perplaceat, & invictiſſimum* Catholicæ *veritatis argumentum contra nuperos Dogmatiſtas, qui ſub purioris* Theologiæ *titulo antiquam & Apoſtolicam de Sanctiſſimæ* Trinitatis *& divinitatis D. noſtri* Jeſu Chriſti *myſterio fidem ſubdolè & impiè corruperunt, meritò debeat æſtimari. Reperi quoque hunc diviniſſimum Hymnum ad finem duorum Pſalteriorum* Græcorum *MSS. in Bibliothecâ* Bodleianâ, *quorum alter num.* 15. *in* 8°. *inter Codices* Baroccianos, *ſcriptus erat ante quingentos & ſeptuaginta plus minus annos, ut ex circulis Paſchalibus poſt Præfationem S.* Baſilii, Theodoreti, *&* Coſmæ Indico-pleuſtæ *illic deſcriptis abunde liquet. Horum enim primus incipit ab anno Creationis* 6613. *ſive* Chriſti 1105. *ultimus verò deſinit anno ejuſdem Epochæ* 6648. *ſive* Chriſti 1140. *Circa hujus intervalli initia codicem deſcriptum fuiſſe hæ tabulæ ad computum Eccleſiaſticum ſpectantes, quæ futuris annis, uti ſolent Ephemerides & Calendaria, proſpicere*

ſpicere meritò cenſendæ ſint, liquidò teſtantur. Alter verò in 4°. *manu quidem recentiori & vix ante tria ſecula, uti ex characteribus conjectari fas eſt, exaratus. Denique S.* Notkeri *Pſalterium MS. in Archivis* Seldenianis *pulcherrimè, additis notulis muſicis, deſcriptum, monitu eruditiſſimi mei Amici, D.* Edvardi Bernardi, *S.T.B. &* Saviliani *Profeſſoris Aſtronomiæ, conſului, quo præter verſionem Latino Sermone expreſſam, quam Eccleſia* Anglicana *juxta rituale in Eccleſiis* Occidentalibus *ferè ubivis locorum uſu receptum, ad amuſſim ſequitur, niſi quòd è* Græco *paulò variatum ſit,* Græcè *quoque, characteribus licèt* Latinis *exſtat. Variantes Lectiones literâ N. notatas habebis.*

Ἡ μεγά-

Ἡ μεγάλη Δοξολογία *juxta exemplar* Alexandrinum, *ſive*, *uti illic inſcribitur*, ὑμνὸς Ἑωθινός.

Δόξα ἐν ὑψίστοις Θεῷ
Καὶ ἐπὶ γῆς εἰρήνη,
Ἐν ἀνθρώποις (*a*) εὐδοκεία.
(*b*) Αἰνοῦμέν σε,
Εὐλογοῦμέν σε,
(*c*) Προσκυνοῦμέν σε
Δοξολογοῦμέν σε,
(*d*) Εὐχαριστοῦμέν σοι,
Διὰ τὴν μεγάλην σου δόξαν.
Κύριε Βασιλεῦ
Ἐπουράνιε,

(*a*) *Ita pro more in iſthoc codice vetuſtiſſimo ſcribitur pro* εὐδοκία, *uti quoque in Conſtitut. Apoſt. lib.* 7. *cap.* 47. *& apud S.* Athanaſium περὶ παρθενίαι, *& Pſalter.* Oxon. 8°. Treverenſis *Codex & S.* Notkeri *Pſalterium & Pſalterium* Oxon. 4°. *habent* εὐδοκίαι.

(*b*) *Vice* τοῦ αἰνοῦμέν σε *ſubſtituitur apud S.* Athanaſ. *in Pſalt.* Oxon. 8°. *& in Horologio* ὑμνοῦμέν σε. *In Cod. Tr. inter* αἰνοῦμέν σε *&* εὐλογοῦμέν σε *interponitur* τὸ ὑμνοῦμέν σε, *uti etiam in Conſtit. Apoſt. & Pſalter.* Oxon. 4°.

(*c*) *Poſtponitur* τῷ δοξολογοῦμέν σε *in Conſtit. Apoſt. poſt, immediatè verbis planè interpolatis ſequitur*, διὰ τοῦ μεγάλου Ἀρχιερέως, σὺ τὸν ὄντα θεὸν, ἀγέννητον ἕνα, ἀπρόσιτον μόνον, *deinde* διὰ τὴν μεγάλην——

(*d*) Εὐχαριστοῦμέν σε, *Pſalt.* Oxon. 8°. *malè deeſt omnino in Tr. & Conſt. Apoſt. at habet vetus exemplar* Wormatienſe, *uti annotavit* Pelargus.

Θεὲ (e) πατὴρ παντοκράτωρ,
Κύριε υἱὲ (f) μονογενὴ,
Ἰησοῦ Χριστὲ,
(g) Καὶ ἅγιον πνεῦμα·
Κύριε ὁ Θεὸς,
(h) Ὁ ἀμνὸς τοῦ Θεοῦ,
Ὁ υἱὸς τοῦ πατρὸς, (κόσμου,
Ὁ (i) αἴρων (k) τὰς ἁμαρτίας τοῦ
Ἐλέησον (l) ἡμᾶς,
Ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου
Πρόσδεξαι τὴν δέησιν ἡμῶν,

(e) Πάτερ παντοκράτορ, Tr. Conſt. Apoſt. Pſalter. Oxon. N. & Horolog. poſt παντοκράτορ in Conſt. Apoſt. cætera, quæ ſequi debuerant, ita confunduntur, Κύριε ὁ Θεὸς, ὁ πατὴρ τοῦ Χριστοῦ, τοῦ ἀμώμου ἀμνοῦ, ὃς αἴρει τὴν ἁμαρτίαν τοῦ κόσμου, πρόσδεξαι τὴν δέησιν ἡμῶν, ὁ καθήμενος ὃτι μόνος Χριστὸς τοῦ θεοῦ πίστις γνησία φύσεως, τοῦ Βασιλέως ἡμῶν, δι' ἧς δόξα, τιμὴ καὶ σέβας.

(f) Ita quoque Pſalter. Oxon. 4°. at Tr. Pſalter. Oxon. 8°. unà cum libris impreſſis rectius μονογενές. N. habet imperfectè μονογόν.

(g) Deſunt hæc verba de Spiritu S. in Pſalt. N. utpote quæ in fine reponuntur. Cæteri codices hic habent uti in proprio & debito loco.

(h) Deficit articulus ὁ, Tr.

(i) αἴρεν Tr. mendosè: & fortaſſe non Librarii ſed Typothetæ mendum.

(k) τὴν ἁμαρτίαν, numero ſingulari Conſtit. Apoſt. Pſalteria Oxon. uti etiam N. & quantum eſt codicum impreſſorum, juxta Evangel. S. Joannis cap. 1. v. 29. concordant verò omnes in ſequente verſiculo, habèntque Pluraliter —— τὰς ἁμαρτίας ——

(l) ἡμᾶς. Tr. malè.

Ὁ κα-

Ὁ καθήμενος (m) ἐν δεξιᾷ τοῦ Πατρὸς
Ἐλέησον ἡμᾶς,
(o) Ὅτι σὺ εἶ μόνος ἅγιος,
(p) Σὺ εἶ μόνος κύριος,
Ἰησοῦς Χριστὸς
Εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.

(m) *Psalter.* Oxon. 80. ἐκ δεξιῶν.

(n) *Græci in* ἀκολουθία τοῦ ὄρθρου, *& alibi, nescio quâ authoritate freti, semper hîc præfigunt* καί, *quod planè redundare videtur.*

(o) *deest* εἷς *in Const. Apost. uti supra videre est. Occurrit quippiam simile in Constit. Apost. lib.* 8. *cap.* 13. εἷς ἅγιος, εἷς κύριος, εἷς Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρός.

(p) *post* σὺ εἶ κύριος μόνος *sequitur in N.* σὺ εἶ μόνος ὕψιστος Ἰησοῦ Χριστὸς σὺν ἁγίῳ πνεύματι εἰς — *habet quoque Psalt.* Oxon. 4°. σὺν ἁγίῳ πνεύματι.

Hymnus

Hymnus Matutinus, è Psalterio S. *Notkeri*.

Gloria in excelsis Deo,
Et in Terra Pax,
Hominibus bonæ Voluntatis.
Laudamus Te,
Benedicimus Te,
Adoramus Te,
Glorificamus Te,
Gratias agimus Tibi,
Propter magnam gloriam Tuam,
Domine Deus, Rex Cœlestis,
Deus Pater Omnipotens.
Domine fili Unigenite
Jesu Christe,
Domine Deus,
Agnus Dei,
Filius Patris,
Qui tollis peccata mundi,
Miserere nobis,
Qui tollis peccata mundi,
Suscipe deprecationem nostram.
Qui sedes ad dextram Patris,
Miserere nobis,
Quoniam Tu solus Sanctus,
Tu solus Dominus,
Tu solus altissimus,
Jesu Christe,
Cum Sancto Spiritu,
In Gloriâ Dei Patris. Amen.

Sequuntur

Sequuntur in eodem venerandæ Antiquitatis Codice hi Verſiculi, è Pſalmis maximâ ex parte collecti, tanquam Hymni pars, iiſdem uncialibus characteribus & planè ςιχηρῶς deſcripti; neque dubitandum videtur, quin ſimul ac eodem tempore olim recitarentur; quod hodiè faciunt Græci, *uti ex Horologiis manifeſtiſſimum eſt: malè ergo Hymni Veſpertini, à Viro eruditiſſimo, titulo inſignitus eſt. Variantes lectiones hîc quoque annexas habes.*

(a) Καθ' ἑκάςην ἡμέραν εὐλογήσω σε,
Καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα,
Καὶ εἰς τὸν αἰῶνα τοῦ (b) αἰῶνος.
Καταξίωσον κύριε καὶ τὴν ἡμέραν (c) ταύτην
Ἀναμαρτήτους φυλαχθῆναι ἡμᾶς.
Εὐλογητὸς εἶ κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν.
Καὶ αἰνετὸν καὶ δεδοξασμένον τὸ
Ὄνομά σου εἰς τοὺς αἰῶνας. Ἀμήν. (d)

(a) *Quando recitatur in* ἀποδείπνοις, *reponunt* καθ' ἑκάςην ἑσπέραν.

(b) *poſt hunc Verſiculum ſequitur in Pſalter.* Oxon. 8°. κύριε καταφυγὴ *ad finem; inde repetunt,* καταξίωσον —

(c) ἐν τῇ ἡμέρᾳ ταύτῃ, *Pſalt.* Oxon. *& Codices impreſſi.*

(d) *poſt* in ἀκολουθίαν τῶν ὄρθρων *& in* ἀποδείπνῳ μεγάλῳ *& minoribus inſeritur hic Verſiculus,* Γένοιτο κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σέ. *Ita etiam in Pſalt.* Oxon.

Εὐλογητὸς

Εὐλογητὸς εἶ κύριε, δίδαξόν με
Τὰ δικαιώματά σε.
Εὐλογητὸς εἶ κύριε, δίδαξόν με
Τὰ δικαιώματά σε.
Εὐλογητὸς εἶ κύριε, δίδαξόν με
Τὰ δικαιώματά σε.
Κύριε καταφυγὴ ἐγενήθης ἡμῖν
Ἐν γενεᾷ καὶ γενεᾷ.
Ἐγὼ εἶπα, κύριε ἐλέησόν με,
Ἴασαι τὴν ψυχήν μου, ὅτι ἥμαρτόν σοι.
Κύριε πρὸς σὲ (e) καλέφυγα,
Δίδαξόν με τὸ ποιεῖν τὸ θέλημά
Σου, ὅτι Σὺ εἶ ὁ Θεός μου
Ὅτι παρὰ σοὶ πηγὴ ζωῆς.
Ἐν τῷ φωτί σου ὀψόμεθα φῶς.
(f) Παράτεινον τὸ ἔλαιός σου
Τοῖς γινώσκουσίν σε.

(e) *ita quoque Pſalt.* Oxon. 4°. *at alterum habet* κατέφυγεν.
(f) Παρέτεινον.

Per ſin-

Per ſingulos dies benedicam Te,
Et laudabo nomen tuum in ſeculum,
Et in ſeculum ſeculi.
Dignare Domine die iſto
Sine peccato nos cuſtodire. (ſtrorum,
Benedictus es Domine Deus Patrum no-
Et laudandum ac glorificandum eſt
Nomen tuum in ſecula. Amen.
Benedictus es, Domine,
Doce me juſtificationes tuas.
Benedictus es, Domine,
Doce me juſtificationes tuas.
Benedictus es, Domine,
Doce me juſtificationes tuas.
Domine, refugium Tu factus es nobis,
In generatione & generatione.
Ego dixi, Domine, miſerere mei,
Sana animam meam, quia peccavi in Te.
Domine, ad Te confugi,
Doce me facere voluntatem tuam;
Quia Deus meus es Tu.
Quoniam apud Te eſt fons vitæ;
In lumine tuo videbimus lumen.
Prætende miſericordiam tuam
Scientibus Te.

Ὕμνος Ἑσπερινός.

Φῶς ἱλαρὸν ἁγίας δόξης, ἀθανάτου Πατρὸς, οὐρανίου, ἁγίου, μάκαρ Ἰησοῦ Χριστὲ, ἐλθόντες ἐπὶ τὴν ἠλίου δύσιν, ἰδόντες φῶς ἑσπερινὸν, (a) ὑμνοῦμεν Πατέρα, (b) Υἱὸν καὶ ἅγιον Πνεῦμα (c) Θεόν. Ἄξιόν σε ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς (d) αἰσίαις, Υἱὲ Θεοῦ, ζωὴν ὁ διδούς, (e) διὸ ὁ κόσμος σε δοξάζει.

(a) αἰνοῦμεν, *ita apud S.* Basilium *de Spiritu S. ad* Amphiloch. *cap.* 29.
(b) τὸν *apud S.* Basil. *uti etiam ad finem Psalterii in Bibliothecâ* Bodlejanâ *in* 4°.
(c) Θεὸν, *apud S.* Basil. *& in Psalt.* Oxon.
(d) ὁσίαις, *Psalt.* Oxon.
(e) δι' ὃν ὁ κόσμος ὑμνεῖ, *Psalt.* Oxon.

Ita Hymnum hunc exhibent codices impressi.

Hymnus Vespertinus.

Lumen hilare Sanctæ gloriæ, immortalis Patris, Cœlestis, Sancti, Beati, Jesu Christe, *quum ad solis occasum perveneremus, lumen cernentes Vespertinum, Laudamus Patrem & Filium & Spiritum Sanctum Dei. Dignus es tempore quovis sanctis vocibus celebrari, Fili Dei, Vitæ dator, quapropter Mundus Te glorificat.*

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(a) *Vide pag.* 221.

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